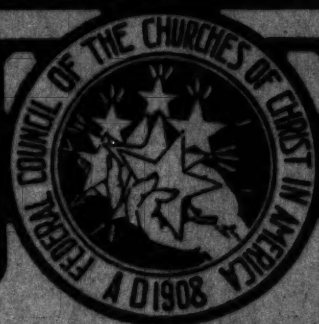


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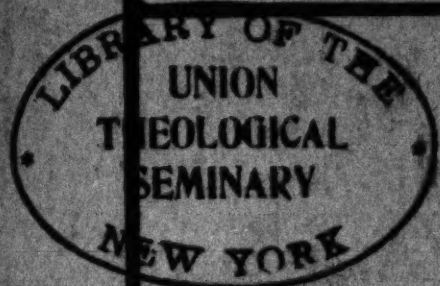
BI-MONTHLY ISSUE FOR MAY-JUNE, 1924

FEDERAL COUNCIL BULLETIN

Vol. 7, No. 3



May-June, 1924



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News of Christian Cooperation

**A JOURNAL OF RELIGIOUS CO-OPERATION
AND INTER-CHURCH ACTIVITIES**

JUN 1 4 1924

Coming Events

EMBARRASSMENTS are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

EVENT	PLACE	DATE
Association of Executive Secretaries of Councils of Churches, Annual Meeting.....	Chicago, Ill.	June 2-6
Federal Council, Committee on Mercy and Relief.....	New York	June 4
Reformed Church in America, General Synod.....	Asbury Park, N. J.	June 5
Federal Council, Administrative Committee.....	New York.....	June 13
American Institute for a Christian Basis of World Relations	Vassar College.....	June 15-21
Christian Conference, Reynolda Presbyterian Church..	Winston-Salem, N. C.	June 17-20
World Sunday School Convention.....	Glasgow, Scotland	June 18-26
Christian Reformed Church in N. A., Synod.....	Kalamazoo, Mich.	June 18
Federal Council, Conference—Retreat on Evangelism.	Northfield, Mass.	June 24-25
Pacific Conference on International Goodwill.....	Pacific Palisades, Cal.	June 24-27
National Conference of Social Work.....	Toronto, Canada	June 25-July 2
Huguenot-Walloon New Netherland Tercentenary European Pilgrimage		June 27-Aug. 20
Summer School of Religious Drama.....	Auburn, N. Y.	July 28-Aug. 10
Evangelical League, Evangelical Synod, National Convention	Cincinnati, Ohio	Aug. 6-10
Conference on International Relations from the Christian Point of View.....	Chautauqua, N. Y.	Aug. 18-22
Seventh Day Baptist Churches, General Conference..	Milton, Wisconsin	Aug. 19
Evangelical Brotherhood, Evangelical Synod, National Convention.....	East St. Louis, Ill.	Sept. 14-17
Conference of Allied Societies Doing Community Work	Asbury Park, N. J.	Oct. 1-2
Disciples of Christ.....	Cleveland, Ohio	Oct. 14-19
United Lutheran Church, Biennial Convention.....	Chicago, Ill.	Oct. 21-31
American Country Life Conference.....	Columbus, Ohio	Nov. 7-11
American Section, World Alliance for International Friendship through the Churches.....	Buffalo, N. Y.	Nov. 11-13
National Council, Y. M. C. A.'s of United States.....	Buffalo, N. Y.	Dec. 3-6
Federal Council of the Churches, Fourth Quadrennial Meeting	Atlanta, Ga.	Dec. 3-9

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A Journal of Religious Co-operation and Inter-Church Activities

Issued bi-monthly by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

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MAY-JUNE, 1924

EDITORIALS

An Appeal to Common Sense!

The president of one of the great universities of our country has recently declared, in an oracular utterance, that the prohibition legislation cannot be effectively enforced and should therefore be repealed. A logical conclusion from this argument would seem to be that **any** law which "cannot be enforced" should be removed from the statute books.

In New York City hardly a day passes when persons are not killed or seriously injured through the violation of the traffic laws. On almost every Monday morning one may read a long list of week-end automobile casualties that indicate how extensive are the infractions of our traffic regulations and how extraordinarily difficult they are to enforce. By all means let us proceed at once to repeal the traffic laws!

Also in New York, as in all port cities, there is constant smuggling in violation of the customs laws. Those laws, from their very nature, are most difficult to enforce. Their enforcement requires a host of inquisitors and inspectors at every port. The personal effects of tourists have to be searched and their personal liberty interfered with. And in spite of all these efforts smuggling still continues. Let us hasten to repeal all our customs laws!

The distinguished educator also contributed to the intellectual and moral

grasp of social problems by asserting that there is no more wrong in drinking alcoholic liquor than in eating beefsteak or buckwheat cakes. If this be so, surely he would insist that the engineer of the Twentieth Century Limited has a perfect right to partake of a generous supply of whiskey before setting out to carry a university president to Chicago. In the interest of personal liberty and social sanity let us urge the Brotherhood of Locomotive Engineers to rescind their long-standing regulation that no member, whether on duty or off, is to drink alcoholic liquor!

Absurd? Quite so. But are these cases any more absurd than the one cited by the university president?

Building from the Bottom Up

No newspapers paid any attention to the meeting. It was attended by not more than fifty people. Not many more even knew that such a gathering was being held. And yet this conference in the early days of June on the campus of Northwestern University, at Evanston, Ill., was the augury of a new day in the modern history of the Church.

The occasion was the annual meeting of the executive secretaries of local councils and federations of churches, assembled to consider vital questions concerning the cooperation of the churches in the local community. To be present at that meeting was to receive a new im-

pression of the extent and successful experience and power of the movement for Christian cooperation.

The fact that there are today nearly fifty of our greatest cities in which the churches have officially agreed to cooperate, and are contributing to a common fund for the maintenance of a central office and the employment of an executive for their united work, is the most significant evidence of the development of unity among the churches that the nation has seen. It shows beyond question that the cooperative movement is not simply the ideal of a little handful of men at headquarters but has taken root and sprung up throughout the country.

The work that is being done by these local councils of churches in evangelism, in religious education, in community service, in dealing with problems of social and inter-racial life and in other lines of Christian activity, is one of the most important contributions to the program of the American churches today. Most important of all, these councils are developing among the churches of all these communities a better understanding, a closer fellowship and a mutual appreciation which are ministering to the still larger unity of the future.

These local councils, while responsible only to the churches of their own community, are vitally related to the Federal Council through which they have been promoted for more than a decade. Their work and its work are parts of the same movement. The national program of cooperation among the denominations can never have anything like its true power without the foundation work done in the local community where Christian people live together and most of all need fellowship and unity.

Research as an Aid to Christianity

At the now famous "Copec" (Conference on Christian Politics, Economics and Citizenship), held last month in

Birmingham, England, a notable feature of the report on the Social Function of the Church is the following passage:

"Much of the success of the work here recommended must depend upon the activity of a competent Research Department. We would not, of course, propose to duplicate research work that is being done already, but it is imperative that the leaders and guides of Christian thought should have always accessible on subjects of moment full and reliable knowledge of social facts and of the latest results of sociological thinking. There is also a distinctive sphere for a Research Department of the Churches. The subject matter here would not be the social need and agency, which are the province of the scientist and the social reformer; it would rather be the ideas and inspirations, the proposals and experiments to which Christian people are being constantly led by their Christian faith, but which remain unknown to their fellow-Christians, and, because unknown and therefore unrevised in the light of wider Christian experience, are often comparatively unfruitful. No publication would be distinctive enough, no local crusade or public pronouncement would have the necessary combination of nascent moral energy and collective wisdom without an adequate background of distinctive research work. We would therefore commend this provision for research work as the most essential element of all in the united organization of the future. To be adequate it must be continuous, and therefore adequately staffed with permanent officers, for no committee work can suffice without proper staff work to support it."

The statement could almost be taken as it stands, as a definition of the aim and scope of the Department of Research and Education of the Federal Council of the Churches of Christ in America.



—Henry Miller News Picture Service, Inc.

WORLD COURT HEARING BEFORE SENATE FOREIGN RELATIONS COMMITTEE
Bishop Charles H. Brent, Honorable George W. Wickersham, James G. McDonald and Arthur E. Hungerford, Members of the Federal Council's Commission on International Justice and Goodwill are standing at the extreme right.

The Church Speaks Out on the World Court

APRIL 30 and May 1 were memorable days for friends of American membership in the World Court of Justice. After many months of weary waiting they were allowed to plead the cause before a sub-committee of the Senate Foreign Relations Committee. This hearing was secured by the combined influence of the Federal Council of the Churches and many other organizations.

Right Rev. Charles H. Brent, vice-chairman of the Federal Council's Commission on International Justice and Goodwill, was unanimously chosen to be the general spokesman. His forceful address of thirty minutes started the hearing on a high level of utterance. His clarion keynote statement created the atmosphere and set the background for the entire two days. No one could quickly forget the challenge to Congress for action: "Unless the Government provides a moral substitute for war, as far as in it lies, a vast proportion of our citizenry is presently going to find itself in the predicament of being opposed to war as an arbiter in international disputes, but without any provision having been made for an adequate substitute of a peaceful and orderly character."

During the second session, from half past two until nearly six, representatives of the Churches had their great opportunity to make known their interest in a judicial substitute for war. As Secretary of the Commission on International Justice and Goodwill, Dr. Sidney L. Gulick presented the "Memorial to the United States Senate." This large and impressive document of twenty pages (15x9 inches) gives the resolutions on the World Court question of all the impor-

tant national Church bodies, and also a petition signed by more than one thousand distinguished officials of the Churches and outstanding pastors and laymen of all denominations. Its two opening paragraphs read:

We, the undersigned, profoundly believe that the United States should cooperate with the other nations of the world in establishing world justice and world peace.

"We therefore heartily endorse the proposal of the late President Harding in his message to the Senate on February 24, 1923, that the United States become a member of the Permanent Court of International Justice."

This presentation was followed by brief addresses from representatives of many denominations, presenting a cumulative body of convincing evidence as to the concern of the Churches. These delegations, arranged in advance by the Federal Council, included:

Protestant Episcopal Church

Bishop Thomas F. Gailor

Dean Charles N. Lathrop

Northern Baptist Convention

Rev. John M. Moore

Rev. W. S. Abernethy

Disciples of Christ

Rev. Earl Wilfley

Congregational Churches

Rev. J. Percival Huget

Rev. Jason Noble Pierce

Presbyterian Church in U. S. A.

Rev. Charles Wood

Rev. Arthur J. Brown

Presbyterian Church in U. S. (South)

Rev. Samuel H. Chester

Reformed Church in the U. S.

Rev. Charles E. Schaeffer

Methodist Episcopal Church

Bishop Fred B. Fisher

Mr. F. P. Turner

Methodist Episcopal Church (South)

Rev. W. W. Pinson

Friends

Mr. William B. Harvey

Mr. Thomas Raeburn White

Other religious bodies that made strong representations included the Church Peace Union, the World Alliance for International Friendship through the Churches, the Foreign Missions Conference, the Home Missions Council, the Federation of Women's Boards of Foreign Missions and the Council of Women for Home Missions.

The first session was occupied with effective addresses by Mrs. James Lees Laidlaw of the Women's Pro-League Council, Mr. Walker D. Hines of the United States Chamber of Commerce, Honorable George W. Wickersham of the American Bar Association and Pres. A. Lawrence Lowell of the World Peace Foundation.

The morning of Thursday was devoted chiefly to the nine women's groups, each of which was represented by one speaker. Prof. Manley O. Hudson described the accomplishment of the World Court since its establishment and Professors Keyes and Welsh spoke for the universities. The afternoon session was unique on account of a trainload of "hearers" who came from Baltimore for the purpose of attending the hearing. The nine speakers represented many different organizations—from the American Federation of Labor to the National Council for the Prevention of War and the League of Nations Non-Partisan Association. Altogether fifty-one different speakers were heard.

The conduct of the hearing by Senator Pepper was beyond criticism. But to many participants there was a certain feeling of indignation and a sense of futility in the whole proceeding, because the men in the Senate who constitute the real obstacle to the achievement of the common desire were not present. Several members of the committee did not even attend after the first session. All realized, moreover, that this hearing has been so long delayed that scant time remains before Congress adjourns.

The hearing was, nevertheless, well worth while. It gave opportunity for the "testimony" of faith. Reports indicate that many members of Congress were much impressed with the volume and strength of the public opinion expressed at the hearing and published widely in the daily press.

COOPERATION OF ALL PASTORS SOUGHT

A step that may prove to have even more effect than the hearing was the mailing of a special letter early in May to all the Protestant

pastors of the country by the Federal Council's Commission on International Justice and Goodwill, urging united action in expressing to all senators the conviction of Church people that the United States should enter the Court. In explaining this request the letter said:

"We wish to make it plain that this is not a matter of politics, but an effort of Christian men to bring Christian principles to bear upon moral problems and to secure the settlement of difficulties between nations by peaceable and righteous means."

SHALL AMERICA STAND ALOOF?

I.

Great Lord who led the tiny bark
Across the wild, uncharted sea,
And kindled into flame the spark
Whence blazed the fires of Liberty;
Blessed our forefathers in the land,
Gave courage for each trying test,
Beneath whose strong and guiding Hand
The Nation has been richly blest;
Lord, is it possible that we
Shall play the part of Pharisee?

II.

Blinded are we with pride and power,
Or drunk with sordid Mammon's wine?
Are we content in this sad hour
Like Lotus-eaters to recline?
Shall we aloof in splendor dwell,
While other nations groan in tears,
Are dashing headlong down to hell—
Forgetting all our barren years?
Lord is it possible that we
Shall pass by like the Pharisee?

III

Shall we withhold the helping hand
Because we judge that they have sinned?
With rich storehouses in our land
Shall we refuse a mite to lend?
Shall we forget dark Valley Forge
When Liberty was in the scales?
Shall we upon our fatness gorge
When Want a starving world assails?
Should we, on either land or sea,
Act like the sullen Pharisee?

IV.

If heedlessly we stand aloof,
Or pass by on the other side,
Have we the certitude of proof
That we in safety shall abide?
The storm-winds shatter many a sail
That boasts of strength and great renown;
Of what avail, if others fail,
If their far ships at sea go down?
Heed how the man of Galilee
Reproved the boastful Pharisee!

V.

Should they go down, and we gain all—
Have we not, gaining, lost our soul?
Our coasts hedged in by solid wall,
What is our destiny, our goal?
Lord give us sweet humility,
Men's sufferings to rightly heed;
May service e'er our watchword be,
May we with faith and courage lead;
The good Samaritan we'd be
And not the formal Pharisee.

—M. E. Dunaway.

The Churches and the Radio

By REV. ROY B. GUILD

Secretary, Commission on Councils of Churches.

IT IS most fortunate that the Churches are learning to do things together, for in no field of religious work is there greater need of co-operation than in the use of the radio. Competition among the Churches for the use of stations might in time shut the Churches out entirely. What a godsend it is that in most large cities the Protestant Churches are banded together in councils or federations of Churches! Certainly the managers of broadcasting plants appreciate this fact and are using the organization.

WHAT FEDERATIONS ARE DOING

The fame of the broadcasting by WEA F of the services of the Greater New York Federation of Churches at 2:45 p. m. and the Bedford Branch of the Y. M. C. A. at 3:45 p. m. on Sundays has traveled over the whole country. The Federation service has been so popular that the American Telegraph and Telephone Company, whose sign manual is WEA F, requested a similar service for Thursday evening. This has brought back into thousands of homes the mid-week prayer meeting, or at least some of its values. Such passages as the following from letters received by the Rev. William B. Millar, Secretary of the Federation, suggest the immeasurable expansion that the radio is giving to the Church's message:

"I am helpless and blind, and the only way I can hear any religious service is by radio."

"Some in my home who do not go to Church listen to the wonderful sermons and singing over the radio."

"I want especially to thank the New York Federation of Churches for the services conducted by them. I am going to be frank enough to say that they have brought

back to God the head of a family who was drifting in a sea of sin. I want them to know that my entire family assembles and joins in the singing, kneels with them in prayer and listens to the sermons they are broadcasting."

The Minneapolis Council of Churches has been using the radio with gratifying results. The Chesapeake & Potomac Telephone Company has had the Washington (D. C.) Federation arrange for the broadcasting of the entire service from a number of Churches, the only charge being for the cost of installing wires.

The Chicago Church Federation has entire charge of the Sunday afternoon radio chapel service from station KYW, controlled by the Westinghouse Electric and Manufacturing Company. Many letters of praise and appreciation for these services are received every week. The noonday services held during Passion Week at Powers' Theater, Chicago, by the Federation were broadcast.

The Federated Churches of Cleveland broadcasts a Sunday service from WHK at 6 p. m., consisting of an organ recital and sermon, with a different preacher every week.

The Buffalo Council of Churches is in charge of the religious services broadcast by the Federal Telephone and Telegraph Company every Sunday afternoon at 3 o'clock from the roof of the Statler Hotel. Occasionally on Sunday night also the Council puts on a program.

From the Philadelphia Federation comes the word: "During the Lenten Season we have broadcast a message at the noon hour each day



BROADCASTING LENTEN MESSAGES UNDER AUSPICES OF NEW YORK CITY FEDERATION OF CHURCHES
Rev. S. Parkes Cadman, Rev. A. E. Keigwin and Rev. W. B. Millar in the center.

(except Sunday) and Thursday evening of each week. The results have been encouraging. We are taking up with one of the broadcasting stations a plan for having a sermon broadcast one evening during the week the year round."

The Detroit Council of Churches this year arranged with the *Detroit News* to broadcast its widely known three-hour Good Friday service at the largest theater building in the city.

In Sacramento, Cal., the Council of Churches for 25 Sundays arranged for the broadcasting of Church services through the Kimball and Upson Station.

Columbus, Ohio, has made use of the Ohio Bell Telephone Station each Thursday noon. A special wire was run into Keith's Theater to broadcast the Passion Week Services and also on other special occasions, such as the memorial services for Presidents Harding and Wilson.

Two stations in Boston have been broadcasting services for the Churches. Milwaukee, Rochester, St. Louis and Cincinnati have made occasional use of the radio for services of special community interest.

THE IMPORTANCE OF COOPERATION

The rapid development of the use of radio by Churches raises a significant problem as to interchurch cooperation and emphasizes the value of what the federations are now doing in this field. Unless a cooperative program is developed by the Churches of a community they will find themselves duplicating efforts and competing with each other both for the service of

broadcasting stations and for audiences. While the use of radio is still in its infancy the problem may not appear acute, but eventually, as broadcasting develops and all the Churches desire to put on programs, the issue will be serious.

More confused still will the situation become if the Churches begin to erect their own broadcasting stations, as already appears probable. Are we to have Methodist, Baptist, Episcopal, Lutheran and what-not stations? If so, the Churches will have embarked on a program of endless waste and competition, ultimately paralleling the lamentable experience of over-churching that confronts us in so many communities today. A single interdenominational station maintained on a cooperative basis in each of the great geographical areas of the country could serve every denomination and give to the radio program of the Churches a dignity, prestige and influence that no isolated denominational efforts could hope to have.

The Methodist Episcopal Church already has a committee that is considering plans for the erection of broadcasting stations. Happily, the Methodists are expressing a readiness that any such program should be developed by an interdenominational arrangement and the Federal Council of the Churches, at the May meeting of its Administrative Committee, has appointed a special committee to study the situation and, if found advisable, to convene a conference of leaders from the various denominations to consider the problems involved.

Who Are the Other Nine?

Conditional Gift for Popular Literature on Christian Cooperation

A FRIEND of the Federal Council, who believes firmly in the importance of cooperation among the Churches and who is persuaded of the value of brief popular tracts, offers to give \$1,000 toward an endowment for the publication and distribution of leaflets on Church cooperation. He makes this offer conditional upon similar gifts being received from nine other persons, which will make a total of \$10,000 for this purpose. The anonymous benefactor of the cause of Christian cooperation also offers to give an additional thousand dollars for the same purpose, provided \$9,000 in gifts of varying amounts is received. If these simple conditions were met, a total of \$20,000 would be available as an endowment for publishing popular tracts upon Christian cooperation.

One of the great handicaps at the present time in the movement for larger cooperation among the Churches is the lack of convincing popular literature. Volumes like "Christian Unity—Its Principles and Possibilities," which treat the subject in exhaustive detail, are too expensive for extensive distribution and too long to be

read and appreciated by the rank and file of the Church membership. Thoughtful students of the subject agree with this anonymous friend that nothing would do more to further Christian cooperation than a great increase in popular literature upon this theme.

The friend who offers this contingent gift makes the following statement of his purpose:

"To provide an endowment, under the management of the Federal Council of Churches, for the publication and distribution of small tracts or leaflets giving the most constructive, conciliatory and convincing reasons for the union and cooperation of all the Churches for their one great common cause—the advancement of 'first the Kingdom of God and His righteousness'—I will be one of ten to give \$1,000 each, and I will also give another \$1,000 for the gift of another \$9,000 in smaller amounts for the same purpose."

The officers of the Federal Council of the Churches will gratefully welcome correspondence from readers who are interested in sharing in this plan.

Nation-wide Ingathering at Easter

BY REV. CHARLES L. GOODELL

Secretary of the Federal Council's Commission on Evangelism.

THE Easter ingathering of new members of the Churches, as reported at our office, is most encouraging. It is too early to give a summary, but the following items will serve as typical illustrations.

The Chicago Federation of Churches, through Rev. Walter R. Mee, its secretary, makes the following report of an unparalleled achievement:

"The goal of the Commission on Evangelism of the Chicago Church Federation of 50,000 new members, the highest goal it has ever set, has been fully reached.

"One of the most encouraging facts in regard to this report is that the Churches reporting indicated that between 40 and 50 percent of the new members have been received on confession of faith. Fifteen percent has been the maximum other years."

Rev. Irvin E. Deer, Secretary of The Dayton Council of Churches, reports the accession of 3,931 members from 72 Churches. The average gain for each Church during the last three years is as follows:

1922	.....35.22
1923	.....41.25
1924	.....54.6

Rev. Jesse M. Bader, Secretary of Evangelism for the Church of the Disciples, says:

"I received 150 telegrams yesterday morning from as many Churches all over the nation, giving the results of their Pre-Easter Campaign and the work on Easter Sunday. I have never seen such wonderful results in all my experience. We had many Churches that received over 100 on Easter Sunday. Several Churches have received nearly 1,000 since January 1, and several have received as high as 400 and 500."

The reports of accessions to the Lutheran Churches for the year 1923 are as follows:

United Lutheran Church	.....68,297
Joint Ohio Synod	.....12,563
Iowa Synod	.....18,129
Augustana Synod	.....19,955
Missouri Synod	.....26,795

The Evangelical Church, through Rev. J. W. Heininger, shows the following record for the year ending August 31, 1923, (for the United States only):

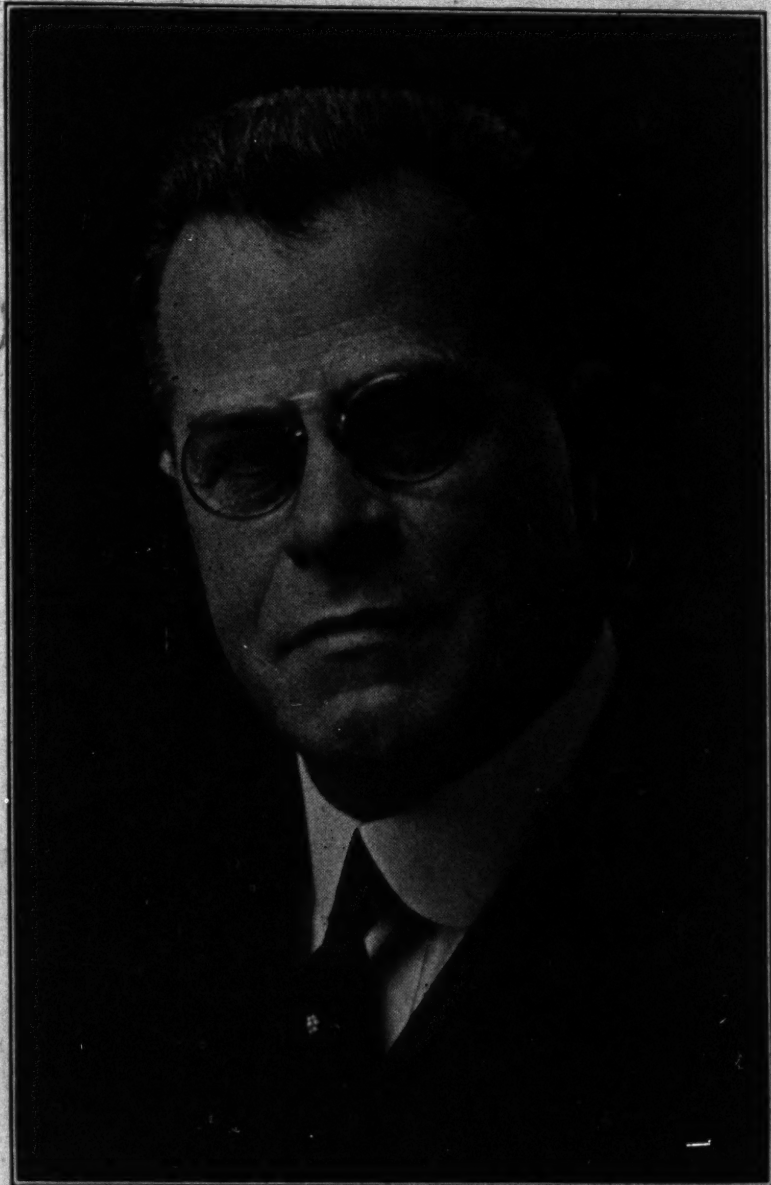
Conversions	.....17,188
Accessions	.....19,596

The method of personal work on the part of laymen in the Church, going for the most part two by two, has almost revolutionized the work of the Church in several cities. In Omaha the Methodist Churches adopted in March a system of personal evangelism, without special meetings. As a result 1,232 were received into the Churches.

While there are Churches North and South, East and West, where a low tone of spirituality and of evangelistic endeavor are apparent, there is clearly a decided swing of the pendulum away from the indifference which followed the close of the war toward greater interest in all religious questions. People are looking to the Church both for guidance in their personal lives and for leadership in the great questions of the day.

CONFERENCE-RETREAT FOR EVANGELISM

At Northfield, Mass., on the grounds made memorable by Dwight L. Moody, a conference-retreat of representatives of the evangelistic agencies of the Churches is to be held June 24-26. The gathering is to be under the auspices of the Federal Council's Commission on Evangelism. The program includes discussion of evangelistic problems, in addition to a special attention to devotional periods.



DR. CHARLES L. GOODELL

The Churches Come Together to Plan Community Service

MORE than 50 cities and towns of Ohio, in the three weeks beginning Sunday, May 4, were giving serious attention to the question of closer cooperation between the Churches to cope with local problems. Mass meetings and scores of club and other group gatherings were addressed by more than a score of leaders in religious and social work, under the joint auspices of the Federal Council's Commission on Social Service and the Ohio Council of Churches.

Heading the five teams of speakers who toured the state were Rev. Worth M. Tippy and Rev. Carl F. Barnett of the Federal Council, and three national denominational officials: Rev. Alva W. Taylor of the Disciples, Rev. C. N. Lathrop, Episcopal, and Rev. Samuel Zane Batten, Baptist.

Associated with them was a group of rural specialists, equipped to lead local groups in consideration of problems of the country Church. For Sunday meetings in several of the larger cities, additional speakers representing employers and organized labor joined the teams to discuss industrial questions. These included: Earl Dean Howard, Chicago; E. J. Brock, Detroit; Max Hayes, Cleveland; W. P. Hapgood, Indianapolis; A. J. Todd, Chicago; John P. Frey, Cincinnati; Cornell Hewson, Indianapolis; Gilbert E. Hyatt, Cleveland; Ben I. Davis, Pittsburgh; Rev. W. B. Spofford, Chicago; James Myers, Wappinger's Falls, N. Y.

IN BUFFALO

An important industrial conference was held at Buffalo, April 27-28, under the joint direction of the Buffalo Council of Churches and the Federal Council's Commission on Social Service. Fifteen pulpits were filled on Sunday by visiting speakers and a mass meeting on the Church and Labor was held Sunday afternoon, addressed by Charles Stelzle and Gilbert E. Hyatt of the Brotherhood of Locomotive Firemen and Enginemen.

The out-of-town speakers were: Rev. Samuel Zane Batten, Gilbert E. Hyatt, Arthur Nash, Rev. Justin W. Nixon, Rev. Orlo J. Price, Mrs. May Cornell Stoiber, representing the A. Nash Company; Prof. A. D. Sheffield, Rev. Worth M. Tippy and Rev. Nicholas Vanderpyl.

On Monday there was an exceptionally strong meeting with pastors on the Church and Labor. At a noon luncheon of pastors and social workers Social Legislation and Inter-Relations between Churches and Social Agencies were discussed by Dr. Tippy. The conferences closed with a fellowship dinner between churchmen,

employers and labor officials on Religion and Industry. After opening addresses by Dr. Vanderpyl, Mr. Hyatt and Mr. J. W. Heath of the Larkin Company, there was animated discussion for an hour and a half.

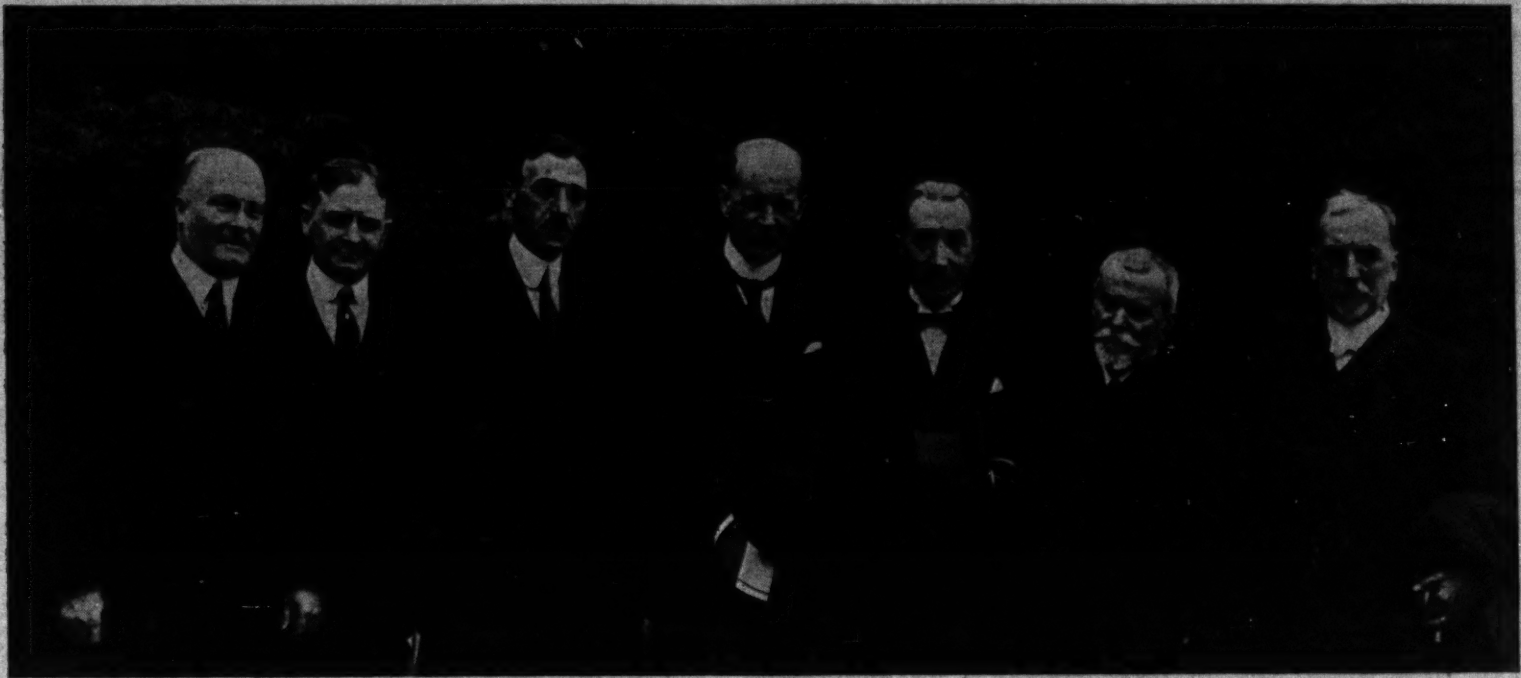
IN SOUTHERN CITIES

A series of conferences was held in Greensboro, Charlotte and Gastonia, N. C., and Spartanburg, S. C., late in March under the joint auspices of the Federal Council's Commission on Social Service and the School of Social Welfare, University of North Carolina. Dean Howard W. Odum arranged the meetings in the towns. Others of the group were U. S. Commissioner of Education Dr. John J. Tigert, Rev. J. W. Perry of the Methodist Church, South; Rev. Alva W. Taylor of the Disciples, and Rev. Worth M. Tippy of the Federal Council. The party traveled in automobiles. They were driven about Gastonia County by the Chamber of Commerce, Superintendent of Schools and local pastors, and at Spartanburg by Mr. Montgomery of the Packard Mills. The party attended the North Carolina State Conference of Social Work at Charlotte, and addresses were made by Dr. Taylor and Dr. Tippy.

At Greensboro the speakers were placed in pulpits on Sunday, and on Monday addresses were made to the ministers and to the students of the North Carolina College for Women. On Monday night, following an inspection of mill villages, factories and welfare features, the members of the team were guests at dinner with local pastors, and the owners, superintendents and welfare officials of the Cone Mills at White Oak. A frank discussion followed on child labor, paternalism and the status of the mill community in relation to education and the larger community of Greensboro. The editor of the *Greensboro News*, who was present, in a leading editorial next day, said that this was the first time to his knowledge that mill officials and competent social workers had come together without acrimony to discuss conditions in the textile industry of the South.

STUDY OF CHURCHES IN BUSINESS BLOCKS

At the request of Rev. H. O. Breeden, pastor of the First Christian Church, Oakland, California, a study is being made by the Commission on Social Service, under Rev. Carl H. Barnett, of Churches as a part of business blocks, or other commercial structures. A surprising number of Churches of this type have come to light and they are being investigated by questionnaires, correspondence and visits.



—Henry Miller News Picture Service, Inc.

OBSERVING TERCENTENARY AT THE NATIONAL CAPITAL

Left to right, Dr. W. L. Darby, Washington Federation of Churches; Dr. H. H. Ranck, pastor of Grace Reformed Church; Chaplain Georges Lauga, representing France and the French Protestant Churches; Jonkheer A. C. D. DeGraeff, minister of the Netherlands; Baron de Cartier, the Belgian Ambassador; Jules J. Jusserand, Ambassador of France; and Pastor Leonard Hoyois, Belgium.

Tercentenary Commands Nation-wide Attention

SUNDAY, April 27, 1924, was the opening date of the Huguenot-Walloon New Netherland Tercentenary observances in this country. As the Huguenot-Walloons sought the new World, inspired by a religious motive, it was fitting that the exercises commemorating the 300th anniversary of their coming should be inaugurated by religious observances in the American Churches. In many cases the entire morning service was devoted to the Tercentenary.

FLORIDA

The initial civic functions of the Tercentenary took place at Mayport, Fla., on May 1, under the auspices of the Florida Daughters of the American Revolution. The occasion was the

unveiling of the Ribaut Memorial, marking the spot at or near which landed the first Huguenot colonists, sent out by Admiral Coligny in 1562 under the command of Jean Ribaut, the first colonial enterprise to these shores, of which any record has been preserved.

The new monument is a replica of the marker set up by Ribaut. Erected on a hillock (the only eminence for miles around), the plain hexagonal shaft of stone, 12 feet in height, bearing the old 16th century arms of France, those of the D. A. R. and a bronze shield telling the story of the lost colony, has a commanding position, visible from the St. John's River, the country for several miles around and from the Atlantic.

The Florida Committee was fortunate in hav-



—Herald-Tribune Staff Photograph—Steffen.

UNVEILING WALLOON MONUMENT IN NEW YORK

In foreground, Mayor John F. Hylan, Mr. Robert W. DeForest and Pastor Leonard Hoyois of Belgium.

ing present to unveil the monument Colonel William Gaspard de Coligny, whose distinguished ancestor, Gaspard de Coligny, was the originator of this colonial enterprise at "Ye Riuer Mai."

The chief address on the program was that of Rev. Charles S. Macfarland, chairman of the Executive Committee of the Huguenot-Walloon Commission, who dedicated the monument. In a stirring speech, often interrupted by applause, he pointed out the significance of the early attempt at Mayport to found a refuge for the oppressed on American shores.

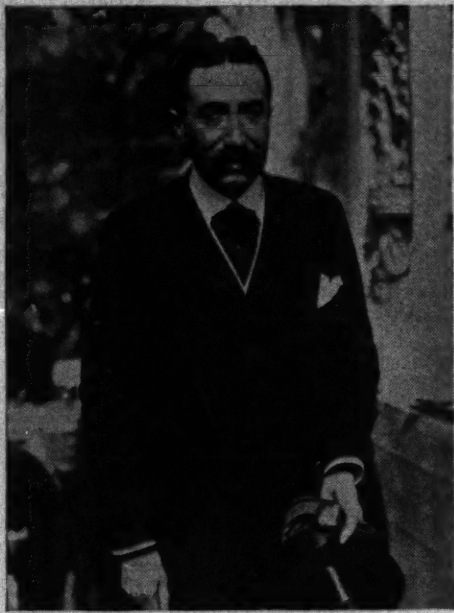
Dr. Macfarland said in part: "I have endeavored to interpret the pathway which our nation has trod. Its structure has been enduring and has been reared to its lofty height without tottering because its moral foundations were laid deep and strong by the Pilgrims on Plymouth Rock, by the Walloons at the great

SOUTH CAROLINA

The Tercentenary celebrations in South Carolina were conducted by the Huguenot Society of South Carolina.

On May 3 the visitors were the guests of the officers of the South Carolina Huguenot Society at a dinner in the Hotel Francis Marion. On Sunday morning a special service was held in the old Huguenot Church, at which M. Lauga preached the sermon and Dr. Macfarland and Rev. John Baer Stoudt assisted the pastor, Rev. Florian Vurpillot, and the congregation joined in the singing of well known Huguenot hymns.

Accompanied by nearly a score of the members of the Huguenot Society of South Carolina, the visiting delegation went to Paris Island, the site of the second colony established by Jean Ribaut in 1562. Mutiny and sickness caused the abandonment of the colony, but a rude stockade built to withstand Indian attacks, proved to



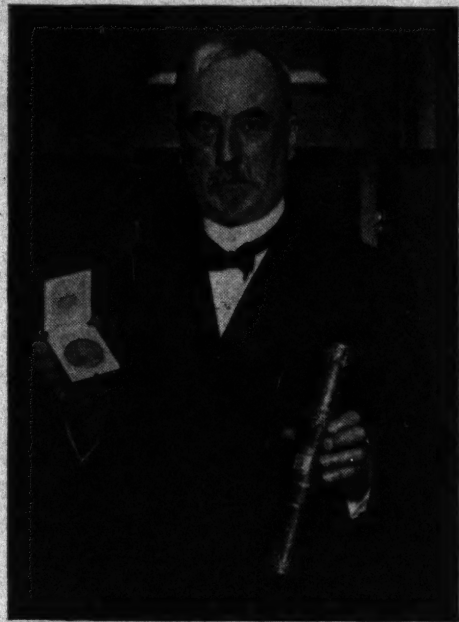
—International

BARON DE CARTIER



—Mishkin

M. GEORGES LAUGA



—Paul Thompson

M. LEONARD HOYOIS

center of our nation's life; enduring foundations which extended to these southern shores where the brave Huguenots had led the way and had set here this symbol of liberty which we today restore and dedicate again.

"Here under the inspiration of Gaspard de Coligny was planted the first standard, years before the coming of Pilgrim and Walloon. Menendez and his faithless ruler thought that they had put out the fire of liberty, but the volcano simply broke out in other places on the northern shore.

"Thus, Huguenot of France, Pilgrim of England and Walloon of Belgium, with the help of the liberty-loving men and women of Holland, have woven themselves enduringly into the structure of our national life."

After the benediction, spoken in French by Rev. Georges Lauga, the representative of the French Churches, the guests were entertained at tea in the hospitable home of Mrs. J. Starke, who gave the land on which the Ribaut monument stands.

be made of such durable stuff that its site was recently discovered by Col. John Millis of the United States Army. Gen. Eli K. Cole, Commandant of the United States Marine Corps now stationed on the island, caused the structure to be excavated and the great cedar logs which formed the beams and uprights were found to be practically intact throughout. General Cole has had concrete markers set up over the old posts, serving the double purpose of preserving the logs from exposure and decay and showing plainly the outlines of the fort itself. It was to place the last marker, bearing a me-

(Continued on page 30)

REPRESENTATIVES OF THE CHURCHES

who will be in Europe this summer are requested to write to the Huguenot-Walloon Tercentenary Commission, 105 East Twenty-second Street, New York, and secure the program of the Huguenot Pilgrimage in order that they may attend some of the Tercentenary functions in Europe.

The Idea of Race Superiority

By ROBERT E. SPEER,

President of the Federal Council of the Churches of Christ in America

(The following article is an abbreviated section of the second chapter of the new volume, "Of One Blood," a short study of the race problem published as a general mission study textbook by the Missionary Education Movement and the Council of Women for Home Missions. The volume as a whole is a penetrating analysis of world-wide problems of race in the light of the Christian teaching, and merits the attention of Christians everywhere)

THERE are many errors which lie back of our ideas of race superiority.

1. One is to assume the validity and supremacy of our own standards and to condemn to inferiority all non-conformity with those standards. We regard with favor certain physical characteristics—white skin, fair hair, blue eyes, a certain type of features, our own odors. Another race will naturally have entirely different tastes. It is a matter not of superiority or inferiority but of variety. "Some men say that colored people are 'ugly.' They should be reminded that beauty is very relative, and that our own idea of beauty is subject to changes of fashion. We know, too, that artists so refined as the Japanese find our large eyes and our high noses horrid." In moral qualities we exalt energy, promptitude, exactness, veracity, readiness for progress, and so forth. These are good qualities, but, in the first place, are we sure that we individually possess them in sufficient measure to be entitled to racial self-satisfaction; and, in the second place, how shall we weigh them against the qualities of patience, long-suffering, considerateness, contentment, which are possessed by other races in a measure beyond us? If we were to judge each race by its possession of the qualities exalted by Jesus, especially in the Beatitudes, which races would rank highest?

2. A second error is the assumption that backwardness and inferiority are synonymous. "Backward," says Ratzel, "does not necessarily mean inferior." The conception of child races is a familiar conception. But we have not accepted this conception in its full application. It is time that we should do so. A so-called inferior race is simply a race which has not yet enjoyed the education and felt the influences which would lift it to the level of its potential happiness and serviceableness. And in this sense all races are still inferior.

3. A third error is the idea that the apparent inferiority of a race is due to its race character and destiny and not, as is the fact, to its lack of motive and opportunity and inspiration. This lack, however, is an effect as well as a cause of race character, that is, inferiority of circumstances in a race's condition may be both cause and effect of inferiority of racial

capacity. And it is of equal importance that the race which needs opportunity and inspiration should receive them and that the race which has them to give should impart them. A superior race that does not seek to share its superiority with an inferior will inevitably be dragged down to share the lower race's inferiority.

4. A more radical error is the idea of the fixedness of race character, of the fiat of unalterable race status. On the other hand, the truth is that there is no static, inherent, abiding status of race superiority or inferiority. No race is assured of continued ascendancy. The alarmist school realizes this. Indeed this is the cry of terror it is sounding abroad. Having cherished the idea of white ascendancy, it now sees that ascendancy threatened, and, unconvinced of the right solution of the race problem, it is appealing for segregation and racial withdrawal and for the eugenic race breeding of the white peoples in the interest of the preservation of their superiority of race character. This truth of race growth and change is indeed a warning to all race vanity and privilege, but it is also the hope of all races, superior or inferior. None of them is doomed to a fixed status. A sound ethnological view is a confirmation of all the promises of Christianity to the races and to the men who comprise them.

5. It is an error also to identify races and civilizations and to condemn as inferior the peoples of inferior or backward culture. In the first place, our Western civilization is itself none too superior. To the extent that it embodies the truth which God has written upon nature and conforms to the mind of Christ it is true civilization. But in neither of these respects has it advanced far enough, and it is seamed with evils which are now so patent to the world that in condemning them there is danger that we may lose the essential values to which they are clinging. In the second place, so far as it is good, it is not ours. It is or is meant to be all men's universal possession. We ourselves have drawn heavily from others.

We need to remember our racial debt. It is too often assumed that our claimed racial su-

periority is our racial achievement. It is not so. "I am part of all that I have met" is more true of a race even than of a person. All generations and the races which preceded us and the races which surround us have helped to make and endow us. To any race conscious of its privilege, St. Paul puts his ancient question, "What has thou that thou didst not receive?"

6. We err also in our sweeping race judgments when we fasten all individuals of a race within a racial inheritance as though the generalized character which we give to the race holds each member of the race in its determinism. Thank God, it does nothing of the kind. Men of the so-called inferior races, not in exceptional cases but by the thousand, can be cited who transcend in character, culture, power, influence, usefulness and humanity, members of the so-called superior races.

This examination of the idea of race superiority has not been made under a presupposition of theoretical race equality of any kind, nor has it touched the nature, characteristics, and qualifications of the idea of racial equality which have emerged. Our review has had four things in mind: (1) the dissolution of that prejudice against any race which may become the cause of its racial discouragement, and which implies the assumption that it or its members are barred from any of the achievements or possessions of humanity; (2) the affirmation of the truth of a general equality in racial gifts; one gift differeth from another, one race from another, yet all may contribute with equal faithfulness to human progress; (3) the emergence of the duty of service as the one real evidence and privilege of race superiority; (4) the reassertion from a larger point of view of the truth of human unity.

Working for a Better Ministry to Soldiers

AS A RESULT of the urgent appeal of the Churches voiced through the Federal Council's Committee on Army and Navy Chaplains, the War Department has approved, with a few modifications, the Capper-Hull Bill (Senate 2532—House 7038) which is designed to make more adequate provision for moral and religious work among soldiers. The recommendations of the Secretary of War, following the proposals made by the Churches, are:

- (a) An increase in the number of chaplains from 125 to 150. (The Churches are advocating an increase to 171, which would provide one chaplain for 800 men, instead of one for 1,200, as at present).
- (b) The enlistment of 150 specialists in grades from private to master sergeant to be assistants to the chaplains in clerical and other ways.
- (c) The granting of grade, pay and allowances and promotion to chaplains on the same basis as is now provided for the medical and dental corps.
- (d) Establishing the grade of brigadier general for the Chief of Chaplains.

Sub-committees of the Senate and House Committees on Military Affairs held a joint hearing on the measure April 16. Rev. Charles S. Macfarland made a strong statement on behalf of the General Committee on Army and Navy Chaplains. About twenty denominational leaders were present and many of them spoke in support of the measure.

At the hearing Dr. Macfarland said, in part: "The Churches are not asking much for the chaplains. They simply request that all discriminations against chaplains be removed and that there be an adequate chaplain ministry for enlisted men and officers of the Army.

"At present there are twenty-five large posts with garrisons ranging from 100 to 1,224 men that are without chaplains. Some of these posts, like the Aberdeen Proving Grounds, Maryland, are 35 miles from the nearest town. Three are on the water. In addition to this, 130 army posts like Camp Meade, Maryland; Fort Riley, Kansas, the Presidio of San Francisco, California, have only one chaplain when they should have two or three each. These posts which should have a minimum of 39 chaplains have only 22.

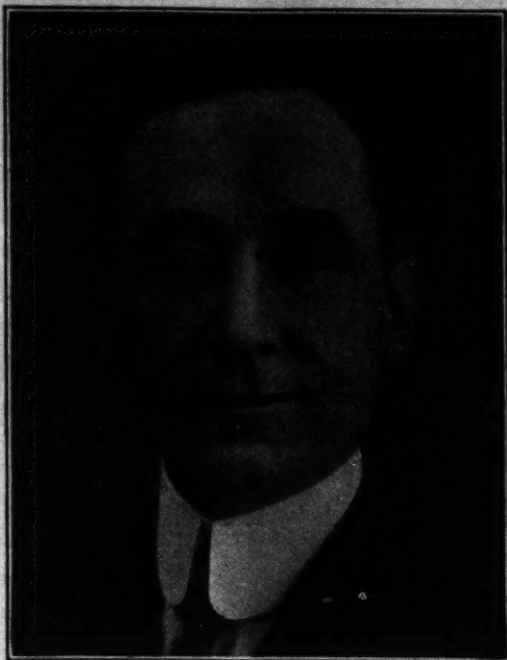
"The members of the special committee which is dealing with this question of legislation are: Bishop William F. McDowell, Rt. Rev. James E. Freeman, Rev. Jason Noble Pierce, Rev. W. A. Morgan, Rev. Wallace Radcliffe and Rev. E. O. Watson.

"A Bible Study Sunday Evening Service" is the title of a pamphlet written by Mr. J. W. Hamilton, 147 Kent Street, St. Paul, Minn., urging that the Sunday evening service be devoted to Bible study by the whole congregation. The author is convinced that a concerted effort on the part of pastors to center the Sunday evening service around Bible study would lead to a great revival of Church attendance.

John J. Eagan: Builder of the Kingdom

By WILL W. ALEXANDER

JOHN JOSEPH EAGAN, of Atlanta, who died on March 30, was one of the most successful business men that the South has produced since the Civil War. Business ability such as he possessed would have been conspicuous in another man. In Mr. Eagan, however, there was something so much greater than business ability as completely to overshadow it. The one thing apparent to the thousands who knew him was that John J. Eagan was a simple follower of Jesus Christ. This was his real business and everything he did was related to this central interest of his life.



JOHN J. EAGAN

The Kingdom of God in human relationships was the object for which he worked. In this task he found a life of adventure and romance as truly as any scientist or explorer ever found one. He sought for mankind new frontiers of freedom, goodwill and hope. He talked of little else and was quick to attach himself in affection to those prophetic spirits of this generation who have caught anew the passion for the Kingdom.

The newest and best books on social and industrial progress were always on his table and in his traveling bag. He read them with his Bible, which was always there. A book that he thought worth while was passed along. He purchased and distributed thousands of dollars' worth of books. At the end, after he had lost consciousness, almost the very day of his going, the postman brought to the house a package containing several hundred copies of Kirby Page's book on war, which Mr. Eagan planned to give to students in an important school in which he was interested.

To Mr. Eagan, business for profit only or primarily was a violation of the spirit and the words of Jesus. At the beginning of the war he said: "I don't want to come out of this war with money, while other men have been dying." When the war was over he was evidently uncertain whether or not to withdraw entirely from business. He was strongly inclined to do so. He finally decided to stay in and make of his factory an institution to demonstrate the meaning of Christianity in industry. This was no half-way decision. It was thorough-going and whole-hearted. What he did in sharing responsibility in management

and profits was only a preliminary step. He was encouraged by the response which came from the men throughout his plant and to the end felt that the venture had justified his faith, and that the experiment was actually contributing to the sum total of experience necessary to the reconstruction of the present industrial system. He was each month more confirmed in his belief that Christian principles are practical and practicable in industry.

In the plant in Birmingham, Mr. Eagan had always given his Negro employes much consideration. He saw to it that they had the same opportunities as other employes. As Chairman of the Welfare Board of the Navy during the war, he was brought into close contact with Negroes in all branches of the service, and their loyalty and efficiency made a lasting impression on him. These things were a part of the general background of his interest in racial questions, but it was as a disciple of Jesus that he undertook the organization of the Commission on Interracial Cooperation. Critics of the Commission have said that it grew out of the South's desire to stop the migration of Negroes. John J. Eagan was not moved by economic motives. In working for cooperation between the white and Negro races he saw another opportunity to apply Christian principles to human relations. He was sure that the Christian spirit, and it alone, could remove prejudice and overcome injustices. Moreover, he often said: "The power of Christ will never come upon Christians in the South until they become one in purpose and understanding. If we are to move forward with Christ we must move forward *together*."

Deeper, if possible, than his interest in industry and race relations was his interest in cooperation among the Churches. He felt that here especially the unifying power of Christ should be able to manifest itself. For twenty-one years he was a faithful officer and Sunday School Superintendent in the Central Presbyterian Church, Atlanta. His heart was also in every other Church in Atlanta. For many years he has sought with remarkable ingenuity to secure cooperation between the Atlanta Churches. Much progress has been made. With

the patience of a great scientist he has labored to overcome the indifference and suspicion and pettiness that stand in the way of whole-hearted cooperation. Never impatient, never scolding, never defeated, he carried these Atlanta Churches on his heart toward an increasing unity.

Mr. Eagan was an active member of the International Committee of the Y. M. C. A. The Inter-Church World Movement appealed to his imagination. He wanted it to succeed, but in the steadier and more deliberate work of the Federal Council Mr. Eagan saw the dawning of a new day for American Protestantism. His admiration for its leadership and his loyalty to its purposes were unbounded. He had invited the Federal Council to nominate a member of the Board of Directors of his plant who, with one other nominated by the American Water Works Association, should represent the public. In the work of the Federal Council he saw tasks worthy of the forces of Christ. In

this fellowship he found an atmosphere big enough for his great spirit.

Mr. Eagan was sure that the world was at the beginning of a great response to the ethical implications of Christianity. He lived radiantly in the bright hope of the rapid emergence of the Kingdom of Christ from the present chaos. He was surely born from above, for he could "see the Kingdom of God." In his will, written in his own hand, he left the great plant which he had built up at Birmingham to the men who had worked with him. It is theirs. The last paragraph of the will provides that the company shall be conducted for the sole purpose of supplying its products to the public at actual cost, after providing for reasonable salaries and wages and for the maintenance and extension of the business, "my object being," the will concludes, "to insure 'service' both to the purchasing public and to labor, on the basis of the Golden Rule given by our Lord and Savior, Jesus Christ."

The True Function of Industry

By JOHN J. EAGAN,

Former President, American Cast Iron Pipe Co.

(The spirit and ideals of Mr. Eagan, are well illustrated by the following extracts from an address delivered by Mr. Eagan to a group of employers shortly before his last illness)

THE true function of industry today is *making men*. Corporations are organized to make money, and we are all working for corporations. Written in the charter of each one of these corporations are substantially these words: "The object of this corporation is pecuniary gain." The object, in other words, is to make money. Now how are we in a system organized and designed for the express purpose of making money to make men? How in such an environment, with stockholders who put their money in on the basis of the object expressed in the charter, and with directors and officials elected with that end in view, are we going to do the larger thing?

I would say in the first place that there are no soulless corporations. Corporations are formed of human beings; stockholders, directors, officials and all down to the smallest persons connected with them are human beings, and a human being has a soul, and so long as a human being can be converted a corporation can be converted. That is the task that you and I face today, just in proportion as we have influence and power in a corporation, to see that it turns from its expressed object—making money—to that of making men.

If you will undertake the task of making men, and you are willing to set your face to that as the supreme object of your life, I would suggest several steps as essential. I shall not

try to put them in the order of their importance. I shall put material things first.

I name first a living wage. If we are going to progress as Christians in industry, we must first be honest. We have no right to rob the man who works honestly and faithfully of a good support for himself and family in order to enrich the stockholders or even to serve the public. Neither stockholders nor high-paid officials have any right to withhold food and decent comforts from any man who works honestly. Tell me that a corporation can't afford to pay a living wage, and I will tell you that corporation ought to go out of business.

In your own corporation, how many of your men are living in places you would not live in? How many of them are living in houses where the water pours through the roof in streams when it rains? How many of them are living in places where water seeps in and stands under the house? From four to eight times, according to different communities, as many babies die in the poorer sections where many of your workmen live, because they are unable to live elsewhere, than in the well-to-do sections.

Another item—reasonable hours and working conditions. On the one hand we have an army of unemployed. In this country an average of two and one-half million people are in bread lines and hunting jobs. And while these men

are forming bread lines and seeking jobs, trying to support the family that may be starving, other men are working twelve hours a day seven days in the week. I am glad to say this condition is getting better, due to the investigation by the Interchurch Commission, the following up of that report by the Federal Council of Churches, and the determined effort of President Harding. The end of the twelve-hour day in the steel industry seems to be on the way.

I will say only one more word on working conditions. I quote that great Quaker, Seeborn Rowntree, of England. He is the head of a plant employing some seven thousand people. I heard him say to a little group of manufacturers gathered in New York for a conference: "I never go to sleep satisfied, and I never will, until I shall be satisfied for my child to work in any position in our factories." And have we a right to be satisfied with anything less than that—that in our factories every worker shall be held as precious as our own child?

The next item I mention is *profit sharing*. Someone has asked about our plan at the American Cast Iron Pipe Company. We now have our preferred stock on which there is a guarantee of six percent; our common stock on which there is a maximum of eight percent, and after that all the earnings of our corporation applicable for dividends are paid over to trustees for the benefit of the employees. These trustees consist of two boards, one elected by the employees themselves, known as the Board of Operatives; the other appointed by the Board of Directors, and known as the Board of Management. Upon these two boards rests the responsibility of the distribution of these dividends for the benefit of the men. I might say that last year something like \$200,000, which otherwise would have belonged to the stockholders, was set aside for the fourteen or fifteen hundred employees in our organization, and is being paid to them during this year.

In our organization we take care of the men and their families in case of sickness, and without any cost to them. In addition, any employee who has been with us for six months may go to any hospital in Birmingham. There we make an appropriation to cover the patient's reasonable bill and any member of his family may take advantage of this. In case of death there is a fund from which we appropriate sufficient money to pay the funeral expense of any employee or member of his family. We follow that up with such help as the individual instances seem to authorize.

We have a pension fund. Industry has no right to take a man, use the best years of his life, and as old age approaches, throw him on the scrap heap. This problem is made simple

through a pension fund. We set aside a certain percent of the payroll. First it was three percent, later we have been able to decrease that percent. An actuary figures out the amount of risks, so we will know just the amount to set aside. We have in seven or eight years set aside a fund of over \$250,000. It is one of the real joys to see men who otherwise would be dependent on their families receiving monthly through this fund their own money which they have earned and which has been set aside in this way. Of course, this percent is not deducted from their pay envelopes, but from the earnings applicable for dividends.

The last feature of our organization to which I shall refer is employee representation. This is fundamental if you would make men. "He who is always told what he must do never knows what he should do." Our employees elect ten of their number who constitute what is known as our Board of Operatives. This board has full information as to the earnings and financial condition of the company. No changes in hours, working conditions, or wages are made without consultation with this board, which, with the Board of Management, is trustee for all the earnings applicable to employees' dividends. They nominate two members of their board to serve as members of the Board of Directors.

May I close with a personal word? Men have asked: "Is your plan practical?" That is not the question. The question is: "Is it right?" Some men say: "If you are sure that the adoption of the principles of Jesus Christ in my business will make it successful, I will go all the way." There has not been a business man since the beginning of time who would not be glad to do that. If we cannot put Jesus Christ in business, we ought to get out of business, and get somewhere we can go with Jesus Christ.

No man or business ever gave Him the right of way but with profit to that man or that business.

Dr. John R. Mott, General Secretary of the International Committee of Young Men's Christian Associations, has just returned to this country after an extended absence in the Near East. One of the notable features of his visit has been his conferences with representatives of the Orthodox Eastern Church. As a tribute to the work of the Y. M. C. A., a street in Salonica has been named John R. Mott Street, and another, Y. M. C. A. Avenue. At the intersection of the two streets will stand the new Y. M. C. A. Building. The Metropolitan of the Greek Church was present at the ceremony of laying the cornerstone, and participated in the service.

When Will We Cease Competing with Each Other?

BY ALBERT B. EBY

Associate Secretary, Ohio Council of Churches

IS THE Church exercising good business sense in her home missionary enterprise? Is she practising good ethics in her home missionary appeal? Do her home missionary appropriations go into communities in which Churches are scarce, or into those which already have so many Churches that they cannot all live without help from the outside?

During the period between the summer of 1919 and the autumn of 1921 surveys reporting the conditions and activities of every Church in Ohio, outside of her cities with populations of 5,000 or more, were secured and tabulated and are on file in the office of the State Council of Churches. Thus, there are made available, not merely "sample" or "typical" cases, but reports covering all of the Protestant Churches in rural Ohio which were receiving home missionary aid some time between 1919 and 1921.

The surveys show that most of the home missionary appropriations have been going into communities which are already seriously afflicted with an oversupply of Churches. There are 403 Churches in rural Ohio which reported receiving missionary aid between 1919 and 1921. These Churches represent 25 different denominations, large and small. *Of the 403 aided Churches all except 16 are in communities in which other Protestant Churches are located, and all except nine are located in communities in which there are fewer than 1,000 inhabitants per Church.* Thus, if one applies the principles adopted by the Ohio churchmen—one Church for every 1,000 inhabitants or fraction thereof—it must be said that 394, or 97 percent. of its 403 aided Churches in rural Ohio are in communities which are not underchurched.

To analyze further, 331, or 82 percent. of the 403 aided Churches are in communities which contain fewer than 500 people within their borders for each Church located therein. Again, 189, or 46 percent. of the subsidized Churches, have fewer than 300 people living in their respective communities for each Church to work for! Of the 403 aided Churches, 159 are in communities where two or more Churches are receiving aid in competition with each other, and all but 21 of these are in communities with populations of less than 500 per Church. It needs to be said, though, that of these 159, 52 are cases where two or more Churches of the same denomination support one pastor.

From these facts, taken from life during 1919-21 it is difficult to avoid the conclusion that in rural Ohio, which is probably not unlike other states, by far the greater number of

home missionary appropriations go into communities where Churches are already overcrowded and in harmful competition. Look at it again: 331 aided Churches, or 82 out of every 100, are in communities, none of which can show 500 people per Church living within its boundaries, and in the case of all but seven of these 331 Churches there are two or more Churches in competition. Eighty percent. of the aided Churches in competition with sister Churches, each trying to serve less than one-half the population which the Ohio churchmen have considered as a full task for an efficient Church.

The competitive nature of the home missionary appropriations is most marked in the small communities, communities in which the Ohio comity committee expressed the conviction that there should be only one Church. There are 110 aided Churches located in communities which have a total population of 1,000 or less each. In nine of these communities there are two Churches, each of which is receiving missionary aid. So that there are 101 such small communities into which missionary streams are flowing. Eighty-eight of these subsidized communities have each two or more Churches within their borders. There are actually 325 Churches in these 88 small communities, an average of over three and one-third Churches per community. The total population of the 88 communities is 58,007, an average population of 178 per Church!

The best defense which any denomination can offer is the manifestation of a sincere endeavor to remedy conditions. A testimony of repentance and the fruits thereof are universally in order. There is reason to believe that some men in all denominations and large numbers in some denominations are sincerely trying to grapple with this problem.

What are the remedies? A short-cut method would be for missionary officials of all denominations to serve notice upon all of their aided Churches in over-churched communities that such aid would cease. Worse things might happen. But that, independent of other conditions, would not solve the problem. It would indeed reduce the number of Churches in over-churched localities, but it would not always close the right Church. It would in many instances work rank injustice to the local communities. The solution involves much more than the withdrawal of missionary support. It involves the reconstruction of organized Protestantism in those same communities, and that through the cordial, mutual, considerate give-and-take on the part of all.

Loyalty to Christ in Time of War

By REV. ERNEST FREMONT TITTLE,

Pastor, First Methodist Episcopal Church, Evanston, Ill.

TO THE question, "What is your supreme loyalty?" there is only one answer which we would be willing to give. One after another, would we not promptly and unequivocally answer, "My supreme loyalty is to Jesus Christ"?

We cannot but repeat after Jesus Himself that searching saying: "He that loveth father or mother more than me is not worthy of me: And he that loveth son or daughter more than me is not worthy of me." Nor can we fail to see that although in this saying only two great human relationships are mentioned, others are implied. He, for instance, that loveth his university more than Christ is not worthy of Christ. He that loveth his country more than Christ is not worthy of Christ. Are not these admissions also involved? And who among us would hesitate to make them?

When Jesus said: "He that loveth father or mother more than me is not worthy of me," He was, of course, thinking of Himself not merely as a human individual but as a spiritual symbol of the kingdom of God. Supreme loyalty to Him meant supreme loyalty to the kingdom of God in heaven and on earth. And let us keep steadily before us the important fact that when a man pledges supreme loyalty to the kingdom of God, far from surrendering any lesser loyalty, he glorifies every other loyalty.

But for increasing numbers of persons—a peculiarly torturing fact—the higher loyalty and the lesser loyalties do sometimes seem to clash. In our heart of hearts we really want to be supremely loyal to Jesus Christ. But we are dwelling in the midst of a civilization that is semi-pagan. We live and move and have our being in a world that does not, on the whole, accept, much less practice, the principles of Jesus. We are citizens of a state that is less than Christian. How, then, is it going to be possible for us to discharge the duties of citizenship in a less than Christian state; to live and labor in a world where hideously unchristian deeds are not only done but commanded, to dwell in the midst of a semi-pagan civilization, and maintain through everything our loyalty to Christ?

This moral problem becomes excruciatingly difficult when a Christian is ordered by a less than Christian state, in a semi-pagan world, to take up arms against his fellows. I do not happen to know anything about the officer in charge of the submarine which discharged the torpedo that sank the *Lusitania*. But let us suppose that in his heart of hearts he wanted to be loyal to Jesus Christ. He received an

order from his government to sink a ship carrying munitions—and women and children. What should he have done? In time of war, a man who really desires to be loyal to Jesus Christ may be ordered to bomb a city, or to explode poison gas shells over it, or to foul its water supply, or to cut off its food supply, or (it is now hinted) to release disease germs in it, or in some other fiendish way to inflict suffering, not only upon men, but upon women and children. What, under such circumstances, should a Christian do? When Christ says, "Treat every man as a brother," and the state says, "Treat certain men as your enemies"; when Christ says, "Maintain toward every man an attitude of goodwill," and the state says, "Goodwill toward enemies is not permissible," what should a Christian do?

Now this is a question which every modern disciple of Jesus ought to be putting to his own soul. It is a question which, in my judgment, cannot longer be evaded. And it is a question which every follower of Christ will have to answer for himself. You cannot answer it for me. I cannot answer it for you. No man may answer it for his brother. If some disciple of Jesus comes to the conclusion that, in the event of another war, there is but one thing for him to do, and that is to serve his country by bearing arms, it is not for me, nor for any other man, to say to him that in that case he will cease to be a Christian. And if some disciple of Jesus comes to the conclusion that, in the event of another war, he must, in some way, serve his country, but that he cannot, under any circumstances, consent to bear arms, to kill, to inflict suffering upon women and children, it is not for me, nor for any man, to say to him that in that case he will cease to be a Christian. Certainly, let me add, it is not for the Christian Church to discourage any of her sons or daughters who are making earnest, and even agonizing efforts to be loyal to Jesus Christ. Whatever attitude the state may feel obliged to take toward the "conscientious objector," the Christian Church ought not to make more difficult his already terribly difficult path. If the state decides that in the interest of public safety he should be sent to jail, the Church cannot keep him out; but the Church can, and should, let him feel that he possesses her profoundest respect for his brave allegiance to what seems to him to be the command of Christ.

As for the Church herself, I, for my part, feel very sure that she ought never again, in her official capacity, to bless war. She cannot

dictate to her sons and daughters how they shall solve their moral problem. She must not, in my judgment, attempt to legislate in respect of a matter which concerns so vitally the individual conscience. But this one thing she may do. She may refuse to call holy that which is hideous. She may refuse to call right that which is wrong. She may humbly confess her own share of the awful failure to prevent war. But by what kind of moral hocus-pocus may she justify her shame? Let the Church never assume a holier-than-thou attitude, but, in the name of truth, let her never again say that black is white. And, in the name of Christ, let her never again officially participate in an orgy of killing and hate. Let her keep herself in some truly and nobly Christian sense "above the battle"—above the massacre and the madness—so that anguished men and women on both sides of the conflict may know that there is, in a mad-house world, at least one great organization that is keeping sane and calm and kind and Christ-like; and by that knowledge be comforted and sustained and filled with hope. If, in the event of another war, the Church should maintain an attitude such as this, is it not at least possible that, at the close of the war, she could influence for the good of all the terms of peace?

Let us return to the thought with which we started, that our supreme loyalty is to Jesus Christ. If our profession of Christianity amounts to anything, each of us in his own way, but each of us in some way, must strive to crown Him Lord of all. It is hardly to be expected that we shall all choose the same way of trying to rid the world of its greatest existing curse—the curse of war and of the whole war system. But, in Christ's name, let us choose some way! How dare we, as Christians, remain passive while forces are generating to hurl the world into another catastrophe unimaginably awful? How dare we let governments blunder along into another abyss through lack of moral initiative? Is it not for Christians, of all people, to furnish moral initiative? To take with respect to war a position in advance of the average conscience, and then by unsleeping educational effort bring the long-suffering (because uninformed) masses of mankind to the point where they will demand that war be placed in the same category with dueling, piracy, and slavery?

Then, but not until then, will loyalty to Christ no longer clash with loyalty to Caesar. For then Church and state will together stand at the feet of Jesus and crown Him Lord of all.

Toward an Understanding of the Church

TOO often a new and striking title on the shelves promises more than the book itself can deliver. The new book of Prof. William Adams Brown rather does the opposite. Although the title, "Imperialistic Religion and the Religion of Democracy" (Scribner's, 1924), may seem to smell of the lamp, the book moves in the clear and invigorating air of a rich personal experience and independent thinking and is written in the direct and colorful speech of daily life.

For at least three reasons this is a book that should be in the hands of anyone who wants to understand the religious life of today.

First, it gives us an unexcelled interpretation of Roman Catholicism. We doubt if there has ever come from a Protestant pen a more understanding, and at the same time discriminating, presentation of this great example of "imperialism" in religion. It is a sympathetic study, an effort really to appreciate the elements in the Roman Church that give it its power over millions of men; also a penetrating study, showing why it cannot possibly meet the needs of many more millions of men in the modern world.

Secondly, this book shows us what has been happening, and is happening now, in Protestantism. Arising as the protest of the free spirit against an imperialistic organization, it goes to

the opposite extreme of concentrating all the attention on the relation of the individual soul to God. It has still to attain a satisfactory theory of the Church to supplant the discarded one. One stage in the process has been sectarianism—the outcome of individualistic religion still retaining an imperialistic spirit. The sectarian hears God speaking directly to him, but he believes that God must be saying the same thing to other men. Sectarianism, however, yields to denominationalism when men come to see that God may be speaking a different word—and yet a true and needed word—to other men. Now real democracy in religion can begin. Fellowship becomes the keynote and cooperation the method, because it is only as each makes his own contribution that the richness of the whole is attained. No one who cares to understand the development of federation and unity among the Protestant Churches can afford to be without this volume.

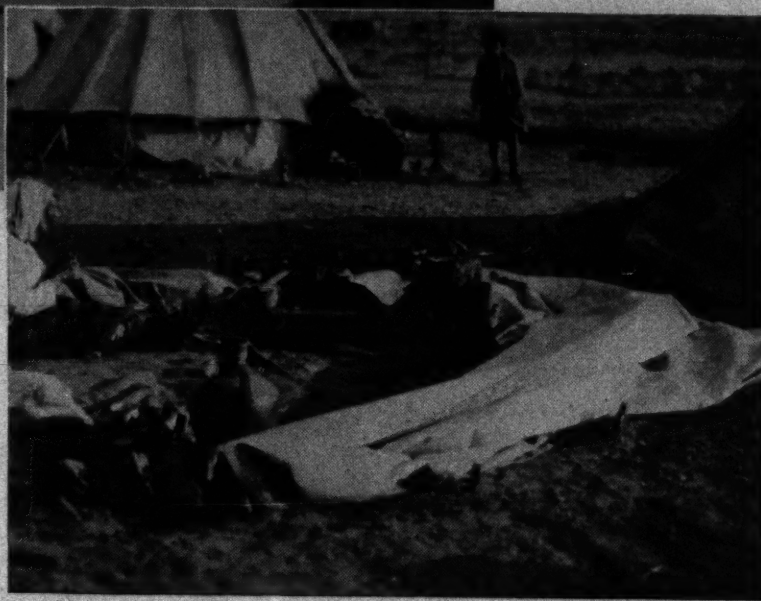
Thirdly, this book reveals to us, as the unifying element in these diverse forms, that creative experience which all find in religion. All types are conscious of fresh energies released, of deeper insights given, of larger power attained through religion. In much we undoubtedly shall always differ; but when the democratic spirit truly prevails we shall differ not as separated groups, but as fellow-disciples and fellow-worshippers.

S. M. C.

Help Secured for Refugees in Greece

AS a result of the urgent appeals made by the Federal Council of the Churches for relief for the suffering refugees in Greece, the American Red Cross early in April made an additional appropriation of \$100,000 to be expended in Greece in such ways as will supplement most effectively the work now being done by the Greek Government. This appropriation was secured as a result of the firsthand information concerning conditions in Greece, presented by the Federal Council and summarized in the last two issues of the *Federal Council Bulletin*.

This convincing body of facts, together with the great concern of the Churches that steps should be taken to meet the American responsibility, was laid before Judge John Barton Payne, chairman of the American Red Cross, and Colonel Bicknell, vice-chairman in charge of overseas operations, in several personal conferences and in extended correspondence by the Council's Committee on Mercy and Relief, Rev. Frederick H. Knubel, chairman.



Typical scene in the tented camps which are being replaced by model villages as rapidly as possible. Above: An example of Greece's attempt to house her refugees in sanitary surroundings at minimum expense.

Earlier in the winter the American Red Cross had made appropriations for the purchase of ten tons of quinine with which to cope with the terrible outbreak of malaria in the refugee camps of Greece. The further appropriation of \$100,000, it is now announced, will be spent in the purchase of more quinine and condensed milk, as a result of the recommendation of the American Charge d'Affaires in Athens, after conference with officials of the Greek Government.

The effort to care for the refugees is an emergency measure designed to keep them alive till the plan of the League of Nations for the permanent settlement of the refugees on the land can be worked out. Hon. Henry Morgenthau, the chairman of the international commission

dealing with this task, has just returned to this country for a few months and reports that substantial progress has already been made in working out a permanent solution of the refugee problem.

World Acquaintance Tours

A UNIQUE experiment in interpreting the Orient to tourists, from the standpoint of the Christian interest in eastern lands, is being made by Miss Harriet Taylor and Miss Ella Schooley, until recently connected with the National Board of the Young Women's Christian Association, and Mrs. Jeannette W. Emrich of Near East Relief. The average tourist in the Orient fails to see anything of Christian missionary work and of the transformations in the life of the East that are taking place daily as a result of Christian influences. Even devoted Church members often return from trips to the Orient without having come into personal contact with a single missionary or native Christian leader.

The "World Acquaintance Tours," organized by Miss Schooley, Miss Taylor and Mrs. Emrich, undertake to arrange an itinerary which, in addition to the ordinary sight-seeing, will give special attention to contacts with the Christian movement. The Editor of the BULLETIN, from personal acquaintance with those who are planning these tours, desires to commend them most heartily to all who are considering a trip to the Orient and who would like to have it minister to their understanding of the inner life of the peoples of the world.

All who are interested are urged to correspond with Miss Taylor, Miss Schooley or Mrs. Emrich at 416 West 122nd Street, New York City.

Christian Citizenship and Law Observance

THE charge now being widely made in the public press that legislators and officials of the Government are themselves conspicuous violators of the prohibition legislation led the Federal Council of the Churches, at the last meeting of its Administrative Committee, to adopt the following vigorous resolution:

"In view of the special obligation for the observance of law which rests upon those who have been given positions of high honor and responsibility in the Government of our Country; and

"In view of the moral shame and humiliating disgrace involving our entire nation because of the disregard of the prohibition law and the connivance in its violation by a relatively small number of public officials;

"Be it Resolved, That the Administrative Committee of the Federal Council of the Churches of Christ in America urges upon all officials, legislators and all representatives of the Government, including officers of the Army and Navy, the imperative necessity of a conscientious personal observance of the law regarding alcoholic beverages. In the judgment of this Committee it is the conviction of the Protestant Churches that only those should enact, interpret or execute the laws of State or Nation who, from considerations of consistency and for the advancement of the common good, recognize the majesty of the law by their own habitual obedience to it."

STUDENTS' CONFERENCE ON LAW OBSERVANCE

One of the most significant developments in the Citizenship Movement was the conference of college and university students in behalf of observance of law and citizenship held at Washington, April 5 and 6. This conference brought together a representative group of leading students from colleges and universities throughout the country. The Chairman of the conference was Patrick M. Malin of the University of Pennsylvania and the Executive Secretary was George Stewart, a recent graduate of Yale University.

The list of speakers was as notable as that which characterized the first citizenship conference in Washington last October, and included Senators William E. Borah, Carter Glass and Morris Shepherd. One of the most thoughtful addresses made by the students was that of Miss Esther McDonald of Columbia University, who made it clear that the prohibition regime, even with its very imperfect enforcement, has brought great social benefit. She said in part:

"As a factory girl this summer I was interested in gleaning the opinion of my fellow-workers concerning the Eighteenth Amendment. Some of the men-folks seemed to resent prohibition, feeling that it made a further class distinction, because the wealthy man found it easy to purchase immunity from any observance of that particular part of the Constitution. But the women workers, almost without exception, were for it, because they found that to them it had given a degree of freedom they had never known before. They could now pretty much be free from that horrible anxiety that had always been associated in their minds with the corner saloon.

"Most of them are pretty sure now that their husbands or fathers will bring their pay envelopes home without any serious dent in them—something they have always had reason to doubt before. And so, for the industrial women, I found the Eighteenth Amendment means freedom, and since they love freedom as much as their college or society sisters they are not apt to want to give it up.

"There are many facts that the modern woman takes into account in exercising her choice of conduct. She recognizes that all the facts show that those who drink even moderately do not have as fair a chance for a long and vigorous life as those who never use alcoholic beverages.

"She knows that it is decidedly undesirable for us to get to be a nation of law-breakers. She knows that other countries are watching us to see whether the greatest republic in the world can enforce its own organic law. She does not recognize the argument that 'the law is not being obeyed, therefore we must repeal it,' for she is intelligent enough to know that many of the finest laws we have involved a great deal of difficulty with the enforcing of them after they were first passed."

WOMEN'S MOVEMENT FOR LAW ENFORCEMENT

Following the Conference on Law Observance held in Washington by the Woman's National Committee for Law Enforcement, attended by hundreds of leaders from women's organizations, "A Call to Christian Women" was mailed to Protestant pastors throughout the country, to be read on Sunday morning, June 1. The call said in part:

"The will of the great majority of the American people has been expressed in the Eighteenth Amendment to the Constitution and the laws based thereon. To protect our democratic Government by voting at the Primaries, by placing this moral issue before the Conventions and by using the ballot, Christian women can undo the effort of these who seek to undermine present laws.

"Because many Church women are not using this power the Woman's National Committee for Law Enforcement earnestly appeals to them to face immediately the present moral crisis. Let us as a nation unite in prayer at this moment, that God will lead us to be loyal to Him and to our country, that 'those who have died may not have died in vain.' Let us remember, too, those who have suffered much from an ancient evil which we had hoped was vanquished, and let us see that this shall not again become the curse of this nation. Because we stand for the world message of righteousness we must be a law-respecting people that other nations may respect us. The battle will not be won by prayer alone, but by prayer resulting in action. Some of us did not want suffrage, but the ballot is in our hands today and we shall fail in loyalty and patriotism if we do not use it in community, state and nation. If the powers of evil prevail our day of Thanksgiving in November will be a day of defeat and humiliation. Let us cleanse our own hearts and be loyal to all law. Let us use our influence to win others who are in danger of yielding to evil counsels. Let us change public opinion by giving the facts. Let us realize that on us depends the safety of the youth of this land."

The General Chairman of the Committee is Mrs. Henry W. Peabody of Beverly, Mass.

Churches Made United Efforts to Secure Friendly Dealing With Japan

THE vigorous efforts of the Federal Council during the last two months in behalf of a friendlier method of dealing with the problem of immigration from Japan, did not meet with the success hoped for but nevertheless revealed how indispensable an agency the American Churches have for united action.

The Federal Council of the Churches, as outlined in the last *Bulletin*, opposed the section of the immigration bill dealing with Japan as a needless affront to a friendly nation and as likely to undo the good results of the Washington Conference on Limitation of Armament. The representatives of the Council had suggested that exclusion of Japanese immigration might be equally well secured either by continuing a treaty agreement or by including Japan in the proposed "quota," which would allow but 146 Japanese immigrants to enter the United States annually. The justice and the wisdom of the Federal Council's attitude was confirmed by the clear-cut position taken by Secretary of State Hughes.

It was generally assumed that, although the bill had passed the House, it would not be accepted in the Senate. The situation, however, suddenly changed on April 10, when Ambassador Hanihara, under instruction from his government and after conference with Secretary Hughes, made public a letter giving a careful statement of the Gentlemen's Agreement and official figures regarding Japanese arrivals and departures under the Agreement, and stated that if the Government of the United States desired to modify its terms the Government of Japan would not be unwilling to discuss the matter. In closing, he pointed out how seriously Japanese public opinion would be affected by an act of Congress impugning the honor of Japan and in this connection used the words "grave consequences."

The term "grave consequences", used by Ambassador Hanihara in his letter to Mr. Hughes was seized upon as a "veiled threat" to the United States, virtually an ultimatum" and without taking time to learn just what the Ambassador's thought and spirit were, or to consider whether there might not be a better way of securing the ends in view, Congress adopted the obnoxious paragraph by an overwhelming vote.

The Federal Council's Commission on International Justice and Goodwill gave the matter immediate attention and, while the bill was still the subject of conference between committees of the Senate and the House, sent to every member of Congress the following "Statement":

"The Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America deeply deplores the adoption by both Senate and House of Representatives of a section in the proposed immigration law which threatens to strain the relations between the United States and Japan. We regard this action as unnecessary and as calculated to place our country in a false relation to a great and friendly neighbor.

"The Japanese Government has not questioned the sovereign right of the United States to regulate immigration as it sees fit. It recognizes the problems which the United States faces in connection with the question of assimilation and economic competition of Japanese immigrants. But it asks that, in place of legislation which it regards as aimed at Japan, a new arrangement be made through a conference, whereby due consideration can be given to her national self respect.

"We regret especially that the Senate has interpreted as a threat the Japanese Ambassador's statement of his country's position on this question, an interpretation which the Japanese Government has expressly disavowed. The attitude of the Senate may destroy in a moment the fine results of the Washington Conference on the Limitation of Armament and of many decades of friendship and cooperation in dealing with difficult matters.

"We are not raising the question of the wisdom or unwisdom of more drastic exclusion of Japanese immigration. The point we raise is that of a right and a wrong way, of a friendly and an unfriendly spirit in dealing with a confessedly difficult situation.

"In view of the ease with which action taken by one nation in good faith may be misunderstood by another and so make more difficult the maintenance of the spirit of goodwill and friendship on which permanent peace necessarily depends, the Commission urges the Senate and the House to reconsider their action and, in cooperation with the Executive Department of the Government, to find a more satisfactory method of dealing with the problem."

The National Committee on American Japanese Relations also issued to the press and sent to every member of Congress a "Declaration and Appeal," in part as follows:

"For about fifteen years the difficult question of possible Japanese migration to this country has been regulated by an agreement between the two governments concerned. This agreement has been faithfully observed by the Japanese Government, and under it the number of Japanese men in this country and Hawaii has been decreased by 22,737, the small increase in the total number of the Japanese here being due to the arrival of women and children (Net increase in fifteen years is 16,096).

"The Committee is entirely in sympathy with regulation of immigration by a general law. It does not oppose the substitution of the provisions of a general law for the aforesaid agreement.

"The Committee does censure the proposal by legislation to cancel that agreement precipitately and peremptorily without any of the courtesies customary in international procedure among friendly nations, without any proper modification, without any opportunity for a neighborly conference in which representatives of the two governments could examine the situation, without a word or even a gesture of courtesy toward the other party to a mutual agreement, and without

allowing any time for adjustment after the passage of the Act, although such a grace is granted to immigrants from Europe.

"Such a summary and offensive form of terminating an agreement might be consistent with a desire for warfare, but it is unworthy of a government and a people that seek peace and pursue it.

"The Committee urges that our Senate and House should follow either one of two courses.

"First: Submit, as Secretary Hughes suggested, the regulation of Japanese laborers' immigration to the provisions of the proposed general law, in which case the Japanese quota in any year could not exceed 146.

"Second: Empower the President and Secretary of State to enter into conferences with the Japanese Government for the prolongation of the agreement in some acceptable form, or for its revocation in accordance with the usual forms of ordinary politeness in international intercourse.

"In case this second course is adopted Congress should suspend the operation of the restrictive provisions at least until an effort has been made to restore the spirit of neighborly goodwill and confidence between these two nations."

Following the lead of the Federal Council, hosts of other religious bodies and organizations interested in world peace made similar protests. These included strong representations from many boards of foreign missions, the General Conference of the Methodist Episcopal Church, the Administrative Committee of the Northern Baptist Convention, the Convention of the Young Women's Christian Associations, the World Alliance for International Friendship through the Churches and the World's Sunday School Association. Especially striking was the following message from California to President Coolidge:

"Ministerial Association of Los Angeles and vicinity in session March 24, 1924, with two hundred present, votes to record a protest against exclusion clause in Johnson bill. Bishop Welch brings evidence from Japan that staunch friends of America among Japanese are being alienated by present bill. While approving restricted immigration, we endorse Secretary Hughes's stand that gentlemen's agreement and treaty be not abrogated without conference with Japan."

The Federal Council cabled to the missionary and Christian forces in Japan to let them know that the organized Christian sentiment of America was opposed to the methods adopted by Congress.

American missionaries in Japan also cabled messages of distress and warning, of which the following from the Baptist Mission is an example:

"Japanese very severely hurt but controlling feelings, awaiting further developments. Do all you possibly can to secure modification of bill or veto. It is the unanimous opinion that consequences will be serious if not corrected. Japan Mission has telegraphed resolutions Washington. Attitude American press, Federal Council of Churches in America, commercial organizations have a good effect."

After the final passage of the bill by Congress the Commission on International Justice and Goodwill sent a strong message to President

Coolidge expressing the judgment that the Church forces were deeply solicitous and urged the veto of the measure. When the President at last signed the bill, on the ground of its general acceptability in all sections except the one dealing with the Japanese, he made a public statement that "it would have been much better and more effective in the actual control of immigration, if we had continued to invite the cooperation which Japan was ready to give and had thus avoided creating any ground for misapprehension by an unnecessary statutory enactment."

—S. L. G.

MALICIOUS ATTACK UPON DR. GULICK

The following statement was unanimously adopted by the Administrative Committee of the Federal Council at its April meeting and by the action of the committee carries the personal signatures of all those who were present:

"In view of the fact that former Senator James Duval Phelan of California has charged that Dr. Sidney L. Gulick, who is one of the secretaries of the Federal Council of the Churches, is an agent of Japan, and that Mr. Phelan has insinuated that either directly or indirectly Dr. Gulick is in the employ of Japan, the Administrative Committee of the Federal Council, on the basis of its intimate knowledge of all the facts in the case, declares:

1. "That Dr. Gulick is in no way an agent either of Japan or of any group of Japanese in this country or in Japan.
2. "That not one dollar of Dr. Gulick's salary or other remuneration comes from Japanese sources, either from individuals or from the Japanese Government, directly or indirectly.
3. "That not one dollar toward the expenses of the Federal Council of the Churches or of the Commission on International Justice and Goodwill has been received from Japanese sources."

The insinuations and charges, as would be recognized in a moment by thousands who know at first hand of Dr. Gulick's devoted life and work, are absolutely false and without a shred of foundation.

The interest of the Federal Council of the Churches in the Japanese question, which led to Mr. Phelan's falsehood, is due wholly to its concern in:

1. The clear moral issues involved.
2. The Christian movement in Japan.
3. The maintenance of permanent peace between America and Japan.

In these positions the Federal Council is supported by the repeated actions of its constituent denominational bodies.

The Women Again Step to the Front

TWO recent incidents indicate that the Councils and Federations of Churches are now beginning to represent the whole Church.

On March 20, a conference of the Massachusetts Federation of Churches considered the place of women in the cooperative work of the Churches. The following are some of the recommendations that register the opinion of the conference:

1. That the denominational bodies appoint more women as lay delegates to the Massachusetts Federation, perhaps half.
2. That the Federation appoint more women on the committees and some on the Executive Committee.
3. That a similar recommendation be made to the Councils of local Federations.
4. That a special Committee on Women's Work be appointed by the State Federations.
5. That Federations of Women's Church Societies be recommended in all places which have or should have a Federation of Churches, preferably as a department of the latter.

The election of Mrs. John Gordon Battelle, of Columbus, as Vice-President of the Ohio Council of Churches, is another indication of the new place of women in the cooperative work. Mrs. Battelle, prominent in women's political and charitable activities in Columbus, is a member of the Protestant Episcopal Church, the Southern Ohio Diocese of which recently joined the Council of Churches.

Mrs. Harry Samson, President of the strong Women's Department of the Pittsburgh Council of Churches, gives a most inspiring report of what the women of the Churches are doing cooperatively in that city:

"The men composing the Board of the Pittsburgh Council of Churches realized that they were only using half their available power, that the other half of the power was in the women, and so a Department of Women's Work was created. In this Department, which is composed of 29 women, representing 11 denominations, we are trying to do a constructive piece of home missionary work, study some of the civic and social problems and combat some of the social ills.

"The Morals Court work has received the greater part of our attention. We find about 10,000 persons are brought before the Court a year—4,000 being boys and most of the others women and girls. We find sweet, attractive young girls full of the buoyancy and energy of youth whose family and community have failed them, throwing away their lives simply because no guiding hand has shown them a better way. We find families at sixes and sevens who need counsel and help to bring about harmony in the home.

"We have a very efficient, understanding and sympathetic worker for Morals Court Secretary, who interviews every woman and girl who comes into the Court and sees that a record is taken of each case. We have a key woman in each separate denomination. When our Secretary finds a Morals Court case for follow-up work she reports to the key woman, who either does the follow-up work or reports the case to a minister or a social welfare worker."

Fifteen denominations are represented in the Women's Department of the Cincinnati Federation of Churches, which now carries on a Five Point Program. This includes the work of the Big Sisters' Club, which helps to furnish friendly guidance to girls brought before the Juvenile Court; the Leper Committee, working to secure support for the Mission to Lepers; Christmas cheer for the Immigrant House of Friendliness; supporting the foreign Daily Vacation Bible Schools, and cooperating with the Parkway Day Nursery.

In many cities the cooperation of the women of the Churches in missionary work antedated the coming of the Council of Churches. Following a fundamental principle of the federation movement to use existing organizations and not create new ones, the women's missionary federations accepted large responsibilities, often becoming to all practical intents and purposes the Women's Department of the Council of Churches. At the same time women have participated in all the work of the Council and have served as members of the Council. Various cities have been working at the problem of closer relationships, and probably the time has come when there is a sufficient amount of experience to warrant having a national conference on Women's Work in Councils and Federations of Churches.

ANTI-NARCOTIC CAMPAIGN

The Federal Council of the Churches is being called upon to give increasing attention to the campaign against the manufacture of and trade in narcotics. The best informed authorities on the subject assert that the problem is rapidly becoming an appalling one. In addition to the steps recorded in recent numbers of the BULLETIN, the Federal Council, in behalf of the Churches, has urged upon the Ways and Means Committee of Congress the importance of the proposed "Bill prohibiting the importation of crude opium for the purpose of manufacturing heroin."

The International Narcotic Education Association, with offices in the Chamber of Commerce Building, Los Angeles, California, will furnish valuable literature upon this subject to inquirers. Among its recent publications are "Fifty Facts About Narcotics," "The Menace of Morphine, Heroin and Cocaine" and "The Narcotic Peril and How to Meet It."

A brief popular pamphlet entitled, "The Case Against Heroin," has recently been published by the Foreign Policy Association, 9 East 45th Street, New York City, and can be had upon request.

Outcome of German Relief Movement

THE emergency campaign for the relief of the suffering children in Germany is now being brought to a close. In the judgment of all who are closely in touch with the situation in Germany the need for continued help for several months, perhaps years, will remain. The campaign during the past winter and spring, however, has centered around the alleviation of the most acute conditions which, it is hoped, may be improved somewhat by the harvest of the coming summer. The longer effort of the American Churches to undergird the Protestant agencies of Germany in such ways as both to preserve them and to make it possible for them to minister to the German people in the critical period still ahead will be carried on steadily.

The Federal Council of the Churches has thrown its support, through its campaign of education as to the need in Germany, behind all the efforts, denominational and otherwise, to secure relief funds. The information furnished in two letters to all Protestant pastors in the United States, the widespread publicity secured in the daily press, the speaking tours of Rev. Ernest Lyman Mills, Rev. John W. Herring and Bishop John L. Nuelsen, as representatives of the Federal Council of the Churches, and the constant effort to hold before Christian people their responsibility for helping the suffering in Germany, have been factors of the utmost value.

The results thus far obtained are indicative of a generous response by the American people to the appeal of need, in spite of widespread ignorance and prejudice. The American Committee for the Relief of German Children has receipts of approximately \$3,500,000. The National Lutheran Council has received contributions to the value of nearly three-quarters of a million. Many other denominations have received substantial amounts.

The publication of the Dawes report has confirmed in general outline the statements made throughout recent months by the Federal Council concerning conditions in Germany. For the Dawes report makes it clear that the restoration of Germany to anything like normal conditions is contingent upon a foreign loan. It must be borne in mind that the provisions of the report have not yet become operative and that in the meantime other methods of help must be used.

The following radio letter from Dr. Wilbur K. Thomas, director of the American Friends Service Committee, now in Germany, under date of May 3, is an authoritative portrayal of conditions today:

"Greatest problem I see in Germany is to get control of tuberculosis which is again raging as result of cumulative effect of years of under-nourishment, plus acutest

conditions during past winter. Combined efforts of German people and all those interested in welfare of human race will be required to stamp it out. Impossible to see how industrial recovery of Germany can be rapid enough to control further spread of disease within next ten years. Foreign aid in largest measure necessary in confining plague to certain districts and thus gradually eliminating it. Distribution of milk and fats sent out from America doing much to counteract conditions. Imperative be continued if appalling percentage of undernourished tubercular children are to grow up normal men and women. Find German Government carrying ninety-eight percent all welfare relief work, only two percent coming from foreign sources."

The statement by Maj. Gen. John F. O'Ryan, Commander Twenty-seventh Division, A. E. F., at a mass meeting of the Women's Church Committee for German Relief, on April 1, summarizes well the grounds on which the Federal Council of the Churches has been making its appeals.

"It seems to me that there are three vital reasons why Americans should contribute toward the relief of suffering German children. In the first place, there is need of relief; thousands of German children are on the verge of actual starvation. Just that should be enough for Americans. Second, to help these children is a fundamental obligation imposed upon Christians by their religion. Third, we want peace in the world and the future of peace is better to be served by an attitude of sympathy and helpfulness towards the Germans than by an attitude of indifference."

It is hoped that Rev. Ernest Lyman Mills, who was called home from Europe by the Federal Council to direct its appeal for German relief, will be able to continue his good work, through the Central Bureau for Relief of the Evangelical Churches of Europe during the coming year while he is still in this country.

BRITISH VISITOR AMONG THE CHURCHES

The Rev. T. Rhondda Williams, a distinguished Congregational clergyman of Brighton, England, and well known in the United States for his articles in the religious press interpreting the currents of religious thought and life in Great Britain, is visiting this country for several weeks. Dr. Williams bears a letter of cordial commendation from Ramsay Macdonald, the British prime minister, who is a personal friend.

In his addresses in this country Dr. Williams is giving special attention to interpreting the spirit and program of the British Labor Party and the desire of the British people for world peace.

Dr. Williams was a guest of the Federal Council Commission on International Justice and Goodwill at a meeting of its Committee of Direction in April.

Christian Stewardship Conference

NEARLY all the denominations in the Federal Council of Churches have Departments for the promotion of the principles and practice of Christian Stewardship. Presbyterians have been going to a city for a conference and field day in their Churches, a week later the Methodists have followed the same general program and within a month the Baptists have repeated the process. In order to put a Stewardship program more effectively before the people by city-wide publicity, by assembling the best Stewardship speakers in the country, by lessening the work of preparation, and by increasing inspiration through cooperation, an interdenominational Stewardship Conference was held at Harrisburg, Pa., May 10-12 under the leadership of the United Stewardship Council, with the cooperation of the Harrisburg Council of Churches.

Five hundred people came out on a busy Saturday evening to hear a statement of Stewardship principles by David McConaughy of New York (Presbyterian), to enjoy a stereopticon lecture by Harry S. Myers of New York (Baptist), and to witness the Stewardship pageant, "The Dream That Came True."

On Sunday, 56 pulpits of Harrisburg and its suburbs were occupied by thirty visiting Stewardship representatives of 11 denominations. On Sunday afternoon, in spite of inclement weather, 150 Church officers and Sunday School teachers attended a Stewardship Institute conducted by M. E. Melvin of Chattanooga, Tenn. (Southern Presbyterian). The purpose of this Institute, and the address preceeding it by Luther E. Lovejoy of Chicago (Methodist), was to help the Church officers to be leaders in the promotion of the principles of Christian Stewardship in the local congregation and organizations.

The Conference reached its climax in the very important meeting for ministers on Monday morning at which were present a majority of the local ministers and a number from nearby towns. The session opened with an address on "The Scope of Stewardship" by Guy L. Morrill of New York and closed with a talk by S. S. Hough of Dayton, Ohio (United Brethren) on "The Abounding Grace That Comes to a Christian Steward." Most of the time was given over to a conference period conducted by William E. Lampe of Philadelphia (Reformed) on methods of promoting Stewardship in the congregation, Sunday School, Young People's Society, and men's and women's organizations, through study classes, stereopticon lectures, pageants and the distribution of literature.

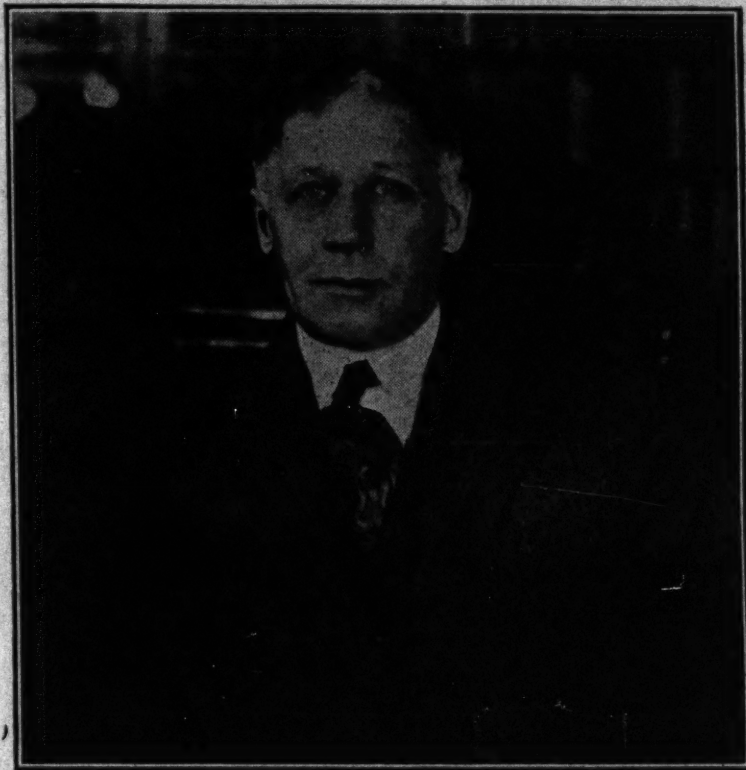
A Rotary Club luncheon was held on Monday at noon and an address on Christian Stewardship was given by David S. Latshaw of the International Committee of the Y. M. C. A.

Because of the interest in and success of this Harrisburg Conference, the United Stewardship Council is planning for similar Stewardship Conferences in four cities during the month of November.

WILLIAM E. LAMPE.

COUNCIL'S REPRESENTATIVE RECEIVES RUSSIAN CROSS

In recognition of the work done by the Federal Council of the Churches in distributing relief among the Russian clergy during the famine two years ago, Rev. John Sheridan Zelig, pastor of the First Presbyterian Church, Troy, N. Y.,



DR. JOHN SHERIDAN ZELIE

who was the Council's representative in Russia on that errand of mercy, has been given the personal cross of the late Archbishop Benjamin of Petrograd.

The cross is a beautiful and very elaborate piece of goldsmith's work, about fifteen inches high, jewelled with fifteen stones, on which is imposed the figure of the Savior and very intricate work of enamel and medallions, altogether a very rare work of art. It was carried in the hand of the Archbishop at all great functions.

The editor of *Zion's Herald* recently asked one hundred leaders in the Methodist Episcopal Church to give the twelve most useful volumes for the pastor on the general subject of Christianity and the social question. Among the twelve selected was "The Church and Industrial Reconstruction," the report of the Committee on the War and the Religious Outlook, appointed at the close of the war by the Federal Council of the Churches and the General War-Time Commission.

Y. W. C. A. Holds Notable Convention

THE eighth biennial convention of the Young Women's Christian Associations was held in New York City April 30 to May 6th. The convention was noteworthy both for the unprecedented attendance and also for the importance of the measures discussed. By a large vote the alternative basis of membership was adopted, which permits any Association to enroll as members young women, whether Church members or not, who sign a personal statement of loyalty to Christ and to the purposes of the Association. Hitherto only Church members were given the privilege of voting and holding office. The evangelical character of the Association is definitely preserved by the requirement that at least two-thirds of the officers and the delegates to the national convention must be members of evangelical Churches.

Dr. Robert E. Speer, President of the Federal Council of the Churches, presented the greetings of the Council to the convention at the opening session. Part of his address is quoted below:

There are three things that make this a very happy task:

First of all, one is glad that we have in this Federal Council a common instrumentality through which the Christian Churches of our land can do their common work. Practically all the evangelical life of our nation has found it possible and indeed indispensable to associate itself in this common, united way. This organization is estopped from making confessions and credal statements. It is charged with no duty to seek to bring about ecclesiastical unity. It is given one simple foundation on which to rest; the foundation other than which no man can lay, which is Jesus Christ, and it exists purely as the servant and the instrumentality of the Churches of our nation. The wonder is that we had to wait so long before we could come together to establish a common agency which the Churches themselves created and controlled, which they hold absolutely under their responsibility, and by which they could seek to do any common piece of service which they could not, separated one from another, ever hope to do.

"Mighty burdens," we sing, "make us one;" mighty burdens, and one great common Lord and one great common end. It is a great pleasure to bring you these greetings here today from an agency which the Churches of the nation have established and are coming increasingly to trust, and which has before it, if it keeps its humble mind, a sphere of almost unlimited possibility of usefulness in our nation and throughout the world.

There is a second thing that makes this a pleasant task. That is the deep kinship that binds together the Y. W. C. A. and the Federal Council of Churches. There is no time to analyze this kinship, but there are not a few in this room who know how much more is hidden under these words than they seem to express. After all there are just two great questions before our world today, and they are: Is Jesus Christ Lord? and how great a Lord is He? There are many who call him Lord who still would bar him out of great areas of human life. The agencies that we represent here this afternoon believe that He must be Lord of

everything or He will not consent to be called Lord of anything, and our business is to bring all of human life to Him and to carry Him to all of human life. Whoever undertakes to do that must be prepared to meet the burden of the cross. I rejoice to bring these greetings from the Federal Council here to you today, because these two groups at least mean to pay that price and go forward with whatever courage is required.

In the third place one rejoices in such a happy task on this occasion when one thinks of our unrealized resources in God, the magnitude of the needs which are to be met, the unreleased capacities in Christian people and the achievements that only wait for the day when men and women realize that there is limitless power available to accomplish the limitless will of God. When one remembers these things, and looks about this company today and out over the nation and the world he thanks God and takes courage. I bring you greetings from the Christian Churches of this land and a summons also, forgetting the things that are behind, to reach forward now to the greater things that are before.

FRESH LIGHT ON CHRISTIANITY AND INDUSTRY

Of freshness, simplicity and persuasiveness in dealing with a complex theme one seldom sees a better illustration than "Christian Ideals in Industry," by Rev. F. Ernest Johnson and Rev. Arthur E. Holt. The relation of Christianity to industry—and that in a textbook, too!—is discussed with such a wealth of concrete illustration and of interesting incident that the book is wellnigh as fascinating as fiction. More important, it reveals penetrating thinking on the subject, analyzing clearly the moral and spiritual issues that are at stake in industrial life.

That such a volume should be produced as a study course for young people and adults in the Church school is a happy sign of the better day now dawning in religious education. The volume is one in the "Life and Service Series," published by the Methodist Book Concern, which had already included Dorr F. Diefendorf's valuable treatise on "The Christian in Social Relationships."

The chapter headings chosen at random suggest at a glance the vital significance of the problems discussed, and also the freshness of treatment; "What Industry Does to the Employer," "How Industry Affects the Worker," "Competition for Wages and Profits—the Old Game," "Christian Fellowship in Industry—the New Game."

Mr. Johnson is secretary of the Federal Council's Department of Research and Education. Dr. Holt has served for several years in the Congregational Education Society and is professor-elect of social economics at Chicago University.

S. M. C.

The Outlawry of War

By JUSTICE FLORENCE E. ALLEN

Of the Supreme Court of Ohio

(The first woman of the world elected to sit in a court of last resort)

I SUGGEST the abolition of war as a legal system, to be accomplished by one step. It is: That war be outlawed and declared a crime under the law of nations, and that its use as a means of settlement of disputes be abolished.

This plan is not in opposition to other plans. It is necessary to the fulfilment of other peace plans, but it roots deeper than all of them. It is basic. You cannot disarm unless you outlaw war. Machinery for international cooperation cannot achieve peace in a world which sanctions war.

It is not possible nor necessary to abolish the causes of war before we make war illegal. We did not abolish jealousy, hatred, greed, nor the other human emotions which give rise to killings before we made murder a crime.

There is now no law, nor even any declaration made by the nations, forbidding war. War is not a crime. Fighting between individuals, unless in self-defense, is criminal; purposeful and malicious killing, except in self-defense, is murder. The only wars which are now illegal and criminal are wars of liberation like our own Revolution of 1776. We have to make the world agree that international fighting, unless in self-defense, is criminal; is murder.

Some men say that you cannot penalize war, because it is always said to be in self-defense; but the law of self-defense in individual law is made so plain that a man must prove self-defense in order to justify a killing. When the international code is written condemning war as murder, nations claiming self-defense will have to come within that law in order to justify a war.

To make specific what I mean with regard to the law of self-defense between nations, we have to establish law that only an overt act amounting to attack justifies resort to war. Such an overt act could never consist of mere suspicion, threat or inflammatory speeches by citizens, officials, or jingo representatives.

Who should enact the law is plain. It must be enacted by the civilized world. It need not be enacted by a legislature nor a parliament. It can be enacted by a simple conference as a universal treaty. And America, the first great nation to live in friendship with her neighbors, should call a conference to outlaw war, through a treaty followed by a code convention to enact and codify international law along lines of international justice.

How can a court stop war if there is no law against war? I have sat in murder trials. How could I even impanel a jury to try a man

for murder if there were no law making murder a crime and punishing it as such? No court in the world can maintain peace while war is legal.

War has many remote causes. The immediate ostensible cause is always some dispute. You cannot eliminate war unless you substitute some other method of handling the dispute. But in this process war must be made illegal, a crime against society, or nations will still use war. Nations are particularly apt to use war if their cause is weak, but when war is made disreputable, nations will hesitate to use it, and it will be made disreputable whenever it is made illegal.

No league, no association, no world court, can ever do away with war, unless war is made illegal. Any league or association which tries to prevent war by making war is doomed to failure.

And that brings me to the proposition that the court's decrees must not be enforced by physical power. You cannot eliminate force between nations by using force. One reason for this is that the nations will never consent to a super-government. To be practical, in order to work, any international organization must be based upon agreement only, i. e., treaty; being based on agreement, the organization will be disrupted if force is used. Moreover, the seeds of hatred sown in using force to repress war are just as evil as those sown in the war which the force was employed to repress.

Laws are not enforced through physical force only; they are also enforced through public opinion. The better part of law enforcement is done through public conscience. That is because real laws, which have a moral basis, are the expression of the moral feeling of the community.

The same force of public opinion can be built up among the nations. It cannot be built up until the moral law that war is illegal is expressed in terms of law. The law must be expressed so that the spiritual strength of the world, always much greater than we admit, may rally to its backing. War must be outlawed, in order that this spiritual force which will teach the nations not to learn war any more, not to want to learn war any more, may be released and vitalized. At present it is impotent. This spiritual force—this desire not to war, because war is a crime—will finally be the most potent force toward peace, and hence we should express the law if for no other purpose than to release this force.

A New Idea in Conferences

By HENRY BELK

A RELIGIOUS conference of a unique sort will be held at Reynolda Presbyterian Church—just outside Winston-Salem, North Carolina—June 17-20. Representative scholars and Church leaders will meet to study the present-day needs of Christianity, entering the fields of biology, psychology, sociology, ethics, Biblical criticism, apologetics and the place of religion in education. The purpose is to strengthen the defenses of the Christian faith.

"I was much impressed with the fact that historical Christianity is being constantly attacked from two important centers of intellectual power—the radical criticism on the one hand, materialistic theories in the realm of science and philosophy on the other," says Dr. D. Clay Lilly, pastor of Reynolda Church, in explaining how he came to conceive the idea of the conference. "This conference is meant to be a summons to meet these attacks. I do not think that we are making adequate intellectual defense of the faith.

"This is not a conference where a few speakers make addresses to a large audience, but a real conference between representative scholars and Church leaders. There will be no popular audience. Only ministers and teachers will be expected to attend the conference. There will be scarcely any set addresses. Rather there will be the patient canvassing of the subjects with a view to discovering the truth."

AGRICULTURE AS A WORLD INTEREST

The attention of the readers of the BULLETIN is called to the unique publication, "World Agriculture," the organ of the World Agriculture Society. The Society is described as "a voluntary fellowship of individuals and organizations who recognize the importance of seeking a solution of the world's food problem that shall be just to the producers, distributors and consumers of all nations. It regards such a solution as essential for permanent world peace. Moreover, the Society realizes that life is more than meat and therefore emphasizes educational, social and spiritual interests, believing that technical and economic efficiency should be made tributary to the advancement of the highest life of the individual and of society as a whole."

The President of the Society is Doctor Kenyon L. Butterfield, President of the Massachusetts Agricultural College.

Full information as to the purposes of the Society, its work and the various classes of membership, can be had upon application to the Society at Amherst, Mass.

Among the leaders who have already signified their intention of attending are: President Melvin Grove Kyle of Xenia Theological Seminary; Rev. Henry C. Swearingen of St. Paul; President J. M. Vandermeulen of the Theological Seminary of Kentucky; President W. L. Lingle of Union Theological Seminary, Richmond; Rev. Leander S. Keyser of Hamma Divinity School; Rev. Sidney L. Gulick of the Federal Council of the Churches; Prof. Bert Cunningham, head of the department of biology, Trinity College, Durham, N. C.; President J. M. Wells of Columbia Theological Seminary, Columbia, S. C.; Rev. S. A. B. Mercer, Dean of the Divinity School of Trinity College, Toronto; Rev. Plato T. Durham, Dean of the Candler School of Theology in Atlanta; President W. L. Poteat, of Wake Forest College; Nolan R. Best, Editor of *The Continent*, New York; President William J. Martin of Davidson College, Dr. John L. Kesler of Vanderbilt University, President Howard E. Rondthaler of Salem College; President W. A. Harper of Elon College; Bishop James Cannon, Jr.; Dr. John E. Kuizenga, Western Theological Seminary; Prof. R. D. Wilson of Princeton Theological Seminary and Dr. Peter Ainslie of Baltimore.

The conference at Reynolda is made possible through the generosity of Mr. and Mrs. J. Edward Johnson. The conferences will be held annually or biennially as warranted.

REPRESENTATIVE FROM CHINA

The close bonds of sympathetic relationship between the Federal Council of the Churches of Christ in America and the rising councils of the Christian forces in the missionary fields, was illustrated at a recent meeting of the Administrative Committee of the Federal Council, when Rev. C. Y. Cheng, one of the secretaries of the newly formed China Christian Council and a pastor widely known throughout China, was present and addressed the Committee. He brought the greetings of the Chinese Church, which, according to Dr. Cheng, though still in its childhood, thinks of itself as a part of the Church universal and as a younger sister of the Churches of America. Dr. Cheng emphasized the importance of cooperation among the Christian forces, both in China and between China and the United States. Rev. Rowland N. Cross of Peking and Rev. S. H. Leger of Foochow, both missionaries of the American Board of Commissioners for Foreign Missions in China, also attended the meeting of the Committee with Dr. Cheng.

Why America Should Enter the World Court

By RT. REV. CHARLES H. BRENT

*Vice-Chairman, Federal Council's Commission on International Justice and Goodwill.
(Part of the address made at the hearing on the World Court before the Senate Committee on Foreign Affairs, April 30)*

IT IS not my business at this time to argue the merits of the court. Others in behalf of two score or more organizations of national character, covering every department of life and every stratum of society, will do this more ably and comprehensively than I. It is for me to deal with the broad reasons why those whom I represent claim that the measure is of paramount importance, that it has the unqualified support of the majority of our citizens, and that, without further ado, it should be reported favorably by the Foreign Relations Committee to the Senate for adoption.

I speak in terms of the average man, whose knowledge of governmental thought and action comes through the public press, when I say it is a puzzle why any measure with the origin and history of the one under consideration should be treated as it is. Essentially American in its conception, advocated in principle by American statesmen of more than one generation, it stands before the country as the embodiment of a distinctively American ideal.

It was presented to the country by the party in power as a measure of major importance in response to a demand of the people for a definite and constructive foreign policy. It was indorsed by the opposition. Yet a year has elapsed without official action and it is in peril of death from neglect on the part of its own parents.

That the friends of the court, irrespective of political affiliation, constitute the majority of the thinking citizens in the country I venture to assert. The single fact that the organizations represented here today are for the court and demand immediate action by the Senate, is indicative of the mind of every section of the country. There are still many of our citizens who are inarticulate, many who know nothing about the court or its significance, but were the case put to them as a measure tending to minimize war and bring a peaceful solution to disputes, a referendum would call forth from this group a unanimous vote.

The education of Americans today on the subject of war, beginning with the school children, is steadily in the direction of the hatred and outlawry of war. While, however, education against war is moving with extraordinary swiftness, education in moral substitutes for war is not keeping pace. Further international agreements to limit armaments, unsupported by parallel measures to provide a peaceful method of settling international disputes, become a pale and spineless phase of pacifism. For what is

pacifism, as popularly understood, but the condemnation of war without a definite substitute for war as the arbiter in international disputes? Mere limitation of armaments, whether of sea or land or air, is a timid pacific gesture, more dramatic than effective, unless it be linked up with a plan of construction quite as definite as the plan of destruction.

Rightly or wrongly, the government of this country is considered by a growing number of citizens to have lost perspective in international policy, and is viewed by many as being in the position once attributed to Cromwell when he said: "I know what I would not, but I know not what I would."

On the whole, I believe that the plain folk are trying to think both in terms of the destruction of war and also of the construction of peace. In this respect I am constrained to think they are ahead of their official representatives. The War Department appears to the observer to be far more definite in its preparedness for war than the rest of the government in its preparedness for peace.

Again, the Church people in America compose the great part of the population. There is a multitude of them, rapidly increasing, who are putting themselves on record as advocating orderly processes as a reasonable and practicable substitute for war. They are looking expectantly to Congress for leadership in the shape of concrete proposals. They believe that America can lead the world. They recognize the Permanent Court as a helpful step.

FEDERAL COUNCIL INCORPORATED

By a special law which passed both Houses of the New York Legislature during the recent session, and which was signed by Governor Smith early in April, the Federal Council of the Churches of Christ in America is now incorporated under the laws of New York State. This step was sought, by instruction of the Administrative Committee of the Federal Council, in order to secure a more adequate form of incorporation than that which has been in effect since 1915 under the laws of the District of Columbia. The new incorporation gives to the Council entire freedom to hold the annual meetings of the incorporated body in any part of the United States. A Committee is now studying the question of by-laws, with a view to making recommendations to the quadrennial meeting in Atlanta next December.

TERCENTENARY OBSERVANCES

(Continued from page 10)

morial tablet in brass, that the Tercentenary Commission and the various Huguenot societies visited Paris Island and assisted at the ceremony of marking this historic spot which holds the remains of what is probably the oldest trace of the white man's handiwork in this country.

The official program started with an invocation by Lieut. Alfred de Groot Vogler, the post chaplain, followed by an address of welcome by General Cole, which was replied to on behalf of the Huguenot-Walloon Commission by Mr. Stoudt. Thomas W. Bacot, president of the Huguenot Society of South Carolina, delivered a brief address.

The marker was then swung into place amid the applause of those present while the assembled regiment of United States Marines stood at salute and the bugles played the French Defile. The audience joined in the singing of "Faith of Our Fathers," following which Mr. Stoudt, on behalf of the Huguenot Society of Pennsylvania, presented to General Cole the Huguenot Cross in recognition of his services in preserving to posterity a historic landmark of our early colonial period.

WASHINGTON, D. C.

Sunday, May 11th, was the date of the national memorial service in Washington, D. C. It took place in the Reformed Church of which President Roosevelt was a member, and was attended by Ambassador Jusserand of France, Ambassador de Cartier of Belgium, and Dr. A. D. C. de Graeff, Minister of the Netherlands, as well as many other representatives of official Washington. M. Lauga preached the sermon, and Dr. Hoyois and Mr. Stoudt assisted the pastor, Rev. Henry H. Ranck, in the service, and brought brief messages of greeting.

VALLEY FORGE

The Huguenot Society of Pennsylvania, as its share in the Tercentenary, arranged a special meeting at the Memorial Chapel at Valley Forge, Pa. The chief speakers were the two foreign guests, Rev. Georges Lauga of France and Rev. Leonard Hoyois, who had in the meantime arrived from Belgium, representing the Belgian Churches and the municipality of Mons in the Province of Hainaut. Huguenot crosses were conferred upon Messrs. Lauga and Hoyois, Chaplain-in-Chief John T. Axton of the United States Army, Capt. Evan B. Scott, Chaplain-in-Chief of the United States Navy, and the Hon. Fred B. Gerner, each of whom spoke briefly on subjects connected with the Tercentenary.

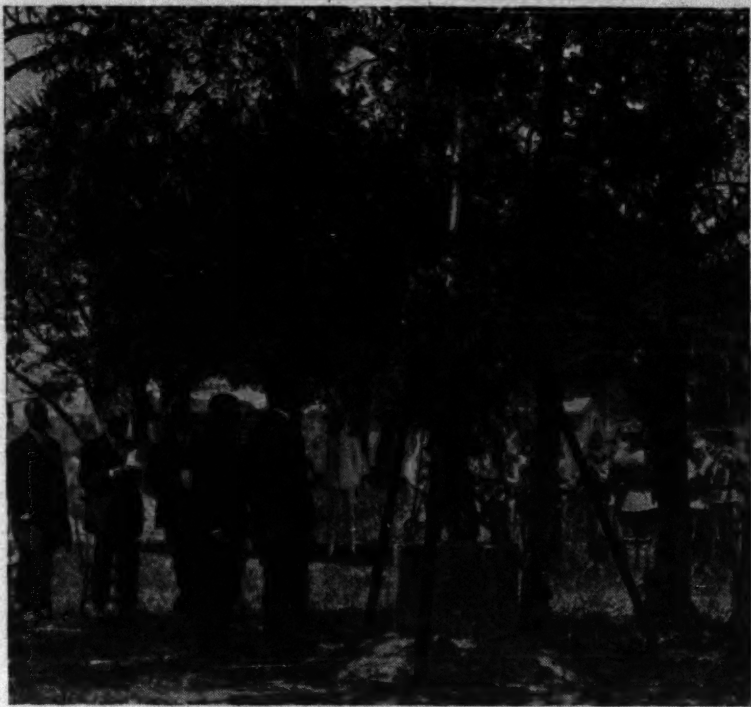
THE NEW YORK PROGRAM

The first event in the Tercentenary program of New York was the historical pilgrimage around Staten Island under the auspices of the

Staten Island Historical Society and the local chapter of the Holland Society, held on Saturday, May 17, at 2:30 p. m. Autos bearing placards with the legend "Huguenot-Walloon Tercentenary, Staten Island Historical Pilgrimage" awaited the guests at St. George and excellent police arrangements along the route showed the care with which the tour had been planned. At every landmark placards called attention to the Tercentenary and gave brief sketches of the history of the site marked. A short halt was made at the Perrine House, recently purchased and restored by the Historical Society, and the guests were welcomed by Charles W. Leng, the curator of the Staten Island Institute of Arts and Sciences. The president of the Staten Island Institute, the Hon. Howard R. Bayne, greeted the guests, a number of whom informally addressed the large gathering. Among those who spoke were Bishop James H. Darlington of Pennsylvania, M. Lauga, M. Hoyois, William T. Davis, President of the Staten Island Historical Society; Charles Newton Candee, of Toronto, Canada, a descendant of the Condé family, and Leander d'Entremont, a lineal descendant of Admiral Coligny of France. At 8:30 in the evening the Staten Island Institute held its annual meeting, its principal speaker, R. W. Vossburgh, devoting his address to the Tercentenary.

Sunday, May 18, brought two exceedingly interesting and inspiring services. First of all, 20 French athletes, from the French Y. M. C. A. and four ladies from the French Y. W. C. A., undertook to duplicate the "walk to Church" performed 300 years ago by the Huguenots of New Rochelle, when there was no Church in their settlement and they had to come to New Amsterdam to hear the Gospel preached. Eleven o'clock on Saturday night was the hour of starting from the City Hall of New Rochelle and promptly at 10:30 they marched into the French Evangelical Church in West Sixteenth Street, to be greeted by the pastor, Rev. Paul Elsesser, and the assembled congregation. The beautiful and impressive French service had drawn many visitors and the quaint building was packed. The principal features were the sermon in French by M. Lauga of the French Protestant Federation in Paris, and the singing of old Huguenot hymns by the well-trained choir. M. Hoyois, Dr. Macfarland, Bishop Darlington, Mr. Stoudt and Mr. Emile Twyeffort, who arranged the "hike" from New Rochelle, gave brief messages of greeting.

In the afternoon the Tercentenary exercises once more shifted to Staten Island, to the dedication of the Huguenot Memorial Church in a memorable service. The building itself, designed by the noted architect, Ernest Flagg, was a revelation in its unique stone work, picturesque setting and beauty of line. Nearly all the Hu-



MARKING THE RIBAUT FORT AT PARIS ISLAND, S. C.

guenot Societies of America were represented.

Dr. A. D. C. de Graeff, the Netherlands minister, brought a warm message of sympathy from the Queen of the Netherlands, who expressed her gratification at the Tercentenary exercises and her recognition of the appropriateness of the designs on the Huguenot half-dollar. He said:

"I am convinced that no memorial for this celebration could please her majesty more than the erection of a Huguenot Church near the historical spot where three centuries ago the Dutch ship "Nieu Nederland" landed these sturdy Protestants who, escaping from religious persecutions, found shelter in Holland and afterwards offered their services to the Dutch West India Company in order to form part of the first batch of people who were shipped by this company to be settlers in the New World. Indeed, this Huguenot Church is the most fitting memorial, not only for the historic fact of the arrival in 1624 of the Dutch ship "Nieu Nederland," but also for the principles for which the people on board this ship stood and suffered."

The dedicatory service was, in part, as follows:

THE INVOCATION AND SALUTATION, Bishop Darlington
ANNOUNCEMENT OF THE EDIFICE AS A NATIONAL MEMORIAL, by Rev. John Baer Stoudt, Director of the Tercentenary

Letter from President Coolidge

Personal Greetings from

—The representatives of participating countries:

BARON DE CARTIER DE MARCHIENNE, Ambassador from Belgium

HON. JULES J. JUSSELAND, Ambassador from France

HON. A. D. C. DE GRAEFF, Netherland Minister to the United States

—The Reformed Church in America, by REV. WM. I. CHAMBERLAIN, PH.D., Chairman of General Synod's Committee for the Tercentenary

—The Federal Council of Churches in America, by REV. CHARLES S. MACFARLAND, D.D.,

—The Greek Orthodox Church, by ARCHBISHOP ALEXANDER

SERMON: By Rev. Henry Evertson Cobb, D.D., Vice-President of General Synod

UNVEILING OF REFORMED CHURCH WINDOW

By Mr. William L. Brower, Senior Elder of Collegiate Reformed Dutch Church

PRESENTATION OF COMMUNION TABLE:

By Mr. Cortlandt S. Van Rensselaer, Chairman of Committee of Huguenot Society of America

GREETINGS FROM NEW JERSEY AND PENNSYLVANIA HUGUENOT SOCIETIES:

By Mr. John Lenord Merrill and Dr. George Fales Baker

THE GIFTS OF THE DOMESTIC MISSION BOARDS:

By Mrs. John S. Allen

UNVEILING OF MEMORIAL COLUMNS: In memory of

Jesse de Forest David des Marest

Pierre Billiou Pierre Baudouin and Christian Deyo

John Jay Nicholas Bayard

With greetings by

Major Louis E. de Forest, of New York City

The Hon. and Rev. William Prall, D.D.

Hon. William Jay Schieffelin, President of Huguenot Society of America

Rev. W. H. S. Demarest, D.D., LL.D., President of Rutgers College

Judge Alphonso T. Clearwater, of Kingston, N. Y.

Mr. R. Fulton Cutting, of New York City

BENEDICTION, by Rev. Henry D. Frost, Pastor of Huguenot Church

Commemorative functions of a more civic and historical, rather than religious character, were resumed on Monday, May 19th, when the Huguenot League, a newly formed organization of several of the outstanding Huguenot Societies in the United States, met in the rooms of the Huguenot Society of America at 2 West Forty-fifth Street at 3 p. m. This historic meeting, the first of its kind, was followed by a reception to the visiting delegates by the Huguenot Society of America in the Hotel Plaza, Dr. William Jay Schieffelin, President of the Society, and Miss Margaret A. Jackson, its Secretary, receiving the guests.



RIBAUT MONUMENT, MAYPORT, FLA.

DEDICATION OF THE WALLOON MONUMENT

The most notable civic event of the Tercenary in New York was the dedication of the Hainaut Memorial, a monument to the Walloon pioneers of 1624, presented by the Belgian Province of Hainaut. Baron de Cartier de Marchienne, representing the Belgian King and Government, presented the monument to Mayor John F. Hylan, for the City of New York, after the guests of honor had been received at the City Hall. The party proceeded in automobiles furnished by the municipality to Battery Park, where the memorial had in the meantime been erected. Immediately after the presentation address, Miss Priscilla Mary de Forest (aetas three years), a descendant in the ninth generation of Jesse de Forest, who inspired the colonial enterprise which led finally to the settlement of New Netherland, pulled the cords which held the coverings of the monument, and revealed the plain shaft of stone, bearing the arms of Hainaut, and the inscription:

**PRESENTED TO THE CITY OF NEW YORK
BY THE
"CONSEIL PROVINCIAL DU HAINAUT"
IN MEMORY OF THE WALLOON SETTLERS
WHO CAME OVER TO AMERICA IN THE
"NIEU NEDERLAND" UNDER THE
INSPIRATION OF JESSE DE FOREST OF
AVESNES THEN COUNTY OF HAINAUT
ONE OF THE XVII PROVINCES**

A plain band of oak leaves is chiseled into the stone above the lettering; the base has the figures 1624-1924, and contains a casket of earth from the Province of Hainaut. Baron de Cartier's address of presentation and the acceptance by Mayor Hylan were frequently interrupted by bursts of applause from the immense crowd which had been attracted by the ceremony. The following is quoted from the Baron's speech:

"Three hundred years ago a small group of my compatriots arrived at the mouth of the Hudson, seeking to establish new homes in a land where they might enjoy a greater measure of freedom than could, at that period, be found anywhere in the Old World.

"These Belgians came under the protection of the friendly flag of the Dutch Republic, in the West India Company ship, the Nieu Nederland. They were accompanied by some of their French neighbors, Huguenots, from the northern provinces of France.

"Historians, such as John De Laet and Wassenauer, tell us that this little band of pilgrims who had enjoyed the generous hospitality of their co-religionists in Leyden and elsewhere in Holland, and who were to be the first home-builders on Manhattan Island, consisted of about thirty families, mostly Walloons from the Belgian province of Hainaut. Today, therefore, it is specially fitting that the people of Belgium should pay tribute to the memory of their fellow-countrymen whom Providence led to play an historic part in the beginning of the first permanent settlement of the great city of New York.

"We are proud to know that, however little or however much these Belgian pioneers may have contributed to the making of America, they brought in their hearts that love of freedom which alone could make them worthy to participate in the foundation of a country whose very name stands as the synonym of Liberty."

M. Hoyois, representing the municipality of

Mons, presented to the Mayor a silver medal struck for the occasion, and a parchment address, beautifully illuminated and contained in an ornamental leather case.

Further brief addresses were made by the Hon. Francis P. Gallatin, President of the Park Board of the City of New York; Mr. Robert W. de Forest, Chairman of the Huguenot-Walloon New Netherland Commission, and the Hon. Frank L. Polk, of the Society of the "Friends of Belgium." The rendering of National Anthems by the One Hundred and Sixth Regiment Band, as the troops stood at attention, closed the program. The benediction was pronounced by Rev. Georges Lauga, who also presented a message from Ambassador Jusserand, of France, and from the Hon. Gaston Doumergue, President of the French Senate.

At a dinner given in his honor the same evening at the University Club, Ambassador de Cartier made Mr. Robert W. de Forest, the Chairman of the Huguenot-Walloon New Netherland Commission, a Commander of the Order of Leopold, in recognition of his services to the Belgian nation.

ANTONIA H. FROENDT.

NEW PUBLICATIONS

Recent pamphlet publications of the Federal Council include the following, any of which may be had free upon request:

"Report to the Constituent Bodies of the Churches of Christ in America" (8 pages).

"Toward Fellowship with the Eastern Orthodox Churches" (4 pages).

"Concerning the World Court" (4 pages).

"A Memorial to the United States Senate Concerning American Membership in the Permanent Court of International Justice" (20 pages).

"Annotated List of Religious Plays and Dramas" (28 pages).

"Trusts: Financial and Fiduciary Matters Connected with Churches and Benevolent Organizations" (8 pages).

"The Yearning Soul: Preparation for the Evangel," by C. L. Goodell, (12 pages).

The complete Annual Report of the Federal Council for 1923, a volume of more than two hundred pages, is now available. Price twenty-five cents.

Announcement was made in the last BULLETIN of the summer school of religious drama to be held at Auburn Seminary, Auburn, N. Y., July 28-August 10, under the auspices of the Federal Council's Committee on Religious Drama. In addition to this the summer school of religious education at Winona Lake, Indiana, August 10-21, is to give special courses on pageantry, worship and sacred music, under the auspices of the Indiana Council of Religious Education.